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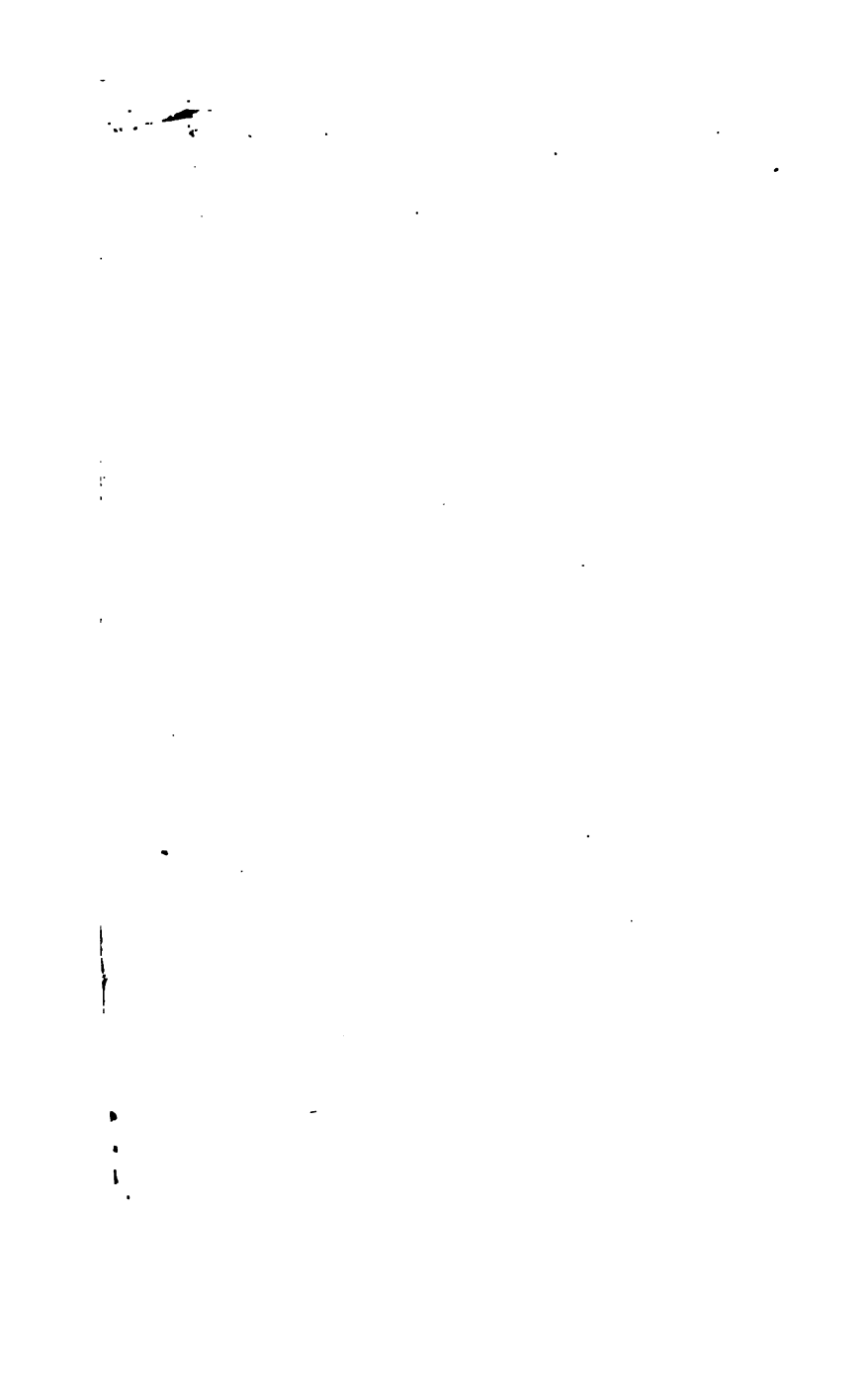
ANNEX

Friends'
EXTA











Dec. 27. 2
FRIENDS' MISCELLANY:

BEING A COLLECTION OF

ESSAYS AND FRAGMENTS,

**BIOGRAPHICAL, RELIGIOUS, EPISTOLARY, NARRATIVE,
AND HISTORICAL;**

DESIGNED FOR THE PROMOTION OF PIETY AND VIRTUE, TO PRESERVE IN
REMEMBRANCE THE CHARACTERS AND VIEWS OF EXEMPLARY
INDIVIDUALS, AND TO RESCUE FROM OBLIVION
THOSE MANUSCRIPTS LEFT BY THEM,
WHICH MAY BE USEFUL TO
SURVIVORS.

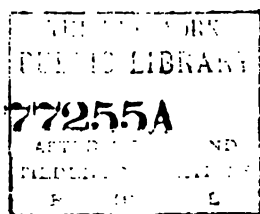
The memory of the just is blessed.—*Solomon.*
Gather up the fragments that remain, that nothing be lost.
John, vi. 12.

EDITED BY JOHN & ISAAC COMLY, BYBERRY.

VOL. IX.

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FRIENDS' MISCELLANY.

No. 1.]

EIGHTH MONTH, 1836.

[Vol. IX.]

PROGRESSIVE REFORMATION.

Man is a limited creature. His knowledge is limited, his power is limited—the sphere of his operations is circumscribed, and his influence is bounded. Yet within his limited sphere, there is ample room for the employment of his powers, and the influence of his example and sentiments. When these are directed to the benevolent expansion of his own mind, and the improvement and happiness of his fellow-creatures around him, he has a field of useful employment wide enough for his limited state—the fruits of which labour redound to the glory of his Maker, the increase of his own enjoyments, and the promotion of the welfare and happiness, physical and mental, of the world of intelligent beings around him.

The pages of history, as well as our own observations, furnish us with examples of those who, from small beginnings, have gradually advanced within the limited sphere of their operations and influence, in the exercise of benevolence, in the development of those excellent principles which go to promote the improvement of the condition of mankind, and to spread happiness and enjoyment around them. All have talents for usefulness, when duly occupied. Each one has a sphere of action for the employment of the gifts conferred. In proportion to his diligence and industry, the profit results to the occupier, and

the community is benefited within the sphere of their operation and influence.

If we look at the example of those who have been distinguished as the friends and benefactors of the human race, we perceive that they began by faithfulness in little things, and thus enlarged in the sphere of usefulness. By being faithful in a little, their minds expanded so as to possess an increasing capacity for more extended operations, enjoyments, and the diffusion of benefits to others. Nor have their examples and influence ceased with the short period of their active exertions. Though death may remove them from mortal vision, yet their spirits live, their deeds, their sentiments, their influence, remain in the monuments of their goodness, beneficence, and love to their fellow-creatures.

Thus, through successive generations, where the mental powers have not been circumscribed by any thing but the limits designed by perfect wisdom, there has been a progression of improvement in the condition of mankind, and in the state of this lower world, through the faithful dedication of obedient, industrious minds, in following the Divine light which opens the duties of every one, within the sphere of action and improvement that is around them. And thus the labours and benefits of one generation become as the step-stones to the advancement of the next, and tend to the elevation and expansion of the minds and capacities of multitudes of the human race; who, in their turn, may be the improving instruments of spreading these benefits far and wide in the family of creation.

The application of these views to the practical purposes of life, may be illustrated by living exam-

ples, as well as decyphered in the lives and characters of those who have gone before us. If we take the example of George Fox, we perceive the gradual effects of his enlightened and expanded mind, though surrounded with customs and opinions that were unfavourable to the development of those benevolent views and pure principles of rectitude which he was induced to exhibit for the benefit and improvement of society. Yet he persevered amidst all the unfavourable circumstances and oppositions that he met with—and thus became the instrument of diffusing happiness around him within the limited sphere of his operations.

As his life and conduct were singular, and in many respects different from the prevailing customs of the age in which he lived, a review of some of these singularities, in connexion with the principles by which he was governed, may be useful in illustrating the benefits and advantages arising from a faithful adherence to the discoveries of Divine light, as gradually unfolded to the mind.

While yet a youth, he says, “the Lord taught him to be faithful in all things,” and showed him that he “must keep to *yea* and *nay* in all things, and that his words should be few and savoury.” By keeping to *yea* and *nay*, he adverts to the principle of truth, in all his words, and to avoid deceit, and vain, idle, or profane conversation. The principles of sincerity, uprightness, and truth, in the use of language, certainly go to promote the benefits of society by establishing mutual confidence.

His next discovery appears to have been, in eating and drinking, to make “a right use of the creatures as servants in their places, to the glory of him who

created them." The principles of temperance and moderation were thus unfolded to him, and he learned to regulate himself thereby; nor can we doubt that he did it with a grateful heart, devoted to the Giver of the creatures for our use,—not to be wasted on our lusts.

Even while he was apprentice to a shoemaker and wool dealer, he learned "to do justly"—for the principles of honesty and uprightness being opened to his view, he was faithful in their application, so that "in all that time he never wronged any one." Here also appears to have been opened to him a testimony for the speaking of truth, that was opposed to all swearing—for when he used the word *verily*, which means truly, it was all the sign necessary to convey to others the unchangeable nature of his expressions or declarations.

When he came towards nineteen years of age, he saw the impropriety and inconsistency of the practice of drinking healths, as leading to intemperance, temptation, and extravagance. So great was the grief of his tender, susceptible mind, on an occasion that called for the avowal of this christian testimony, that he could not sleep the night following, but spent it in walking up and down, and sometimes praying to the Lord.

In the year 1646, in his twenty-second year, it was opened to his understanding, "that being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ." At this discovery of an important gospel truth, he wondered, because it was contrary to the commonly received opinion of the age and place in which he lived. This struck at the priests' ministry—and he declined

going to hear them, saying, "what then should I follow such for?"

At that day it was customary, as it still is with some professors, to consecrate their meeting houses and grave yards, and call them holy ground, houses of God, &c. "But the Lord showed him clearly that he did not dwell in these temples which men had commanded and set up, but in people's hearts." And further, that the Lord would teach his people himself, and therefore there was no need of the priests.

As he lived retired, seeking for heavenly wisdom, he was brought off from a dependance on outward things, to rely on the Lord alone for Divine instruction. He then beheld in the openings of light, a state of perfection, or a holy and sinless life, to be attained to in this world. But this being contrary to the doctrines of the priests, it set professors in a rage against him when he held up such an idea.

Not long after, the Lord showed him that the natures of those things which were hurtful without, were within, in the hearts and minds of wicked men—such as the natures of dogs, swine, vipers—Pharaoh, Cain, &c. He saw these within, though people had been accustomed to look at them without.

In 1648, he exhorted the justices not to oppress the servants in their wages, but to do what was right and just to them. The servants he exhorted to do their duty, and serve honestly. To this he says he was moved of the Lord—and who can doubt the correctness of the principles embraced in this view? He says he was also moved to go to courts and steeple houses, to warn people to leave

off oppression and oaths, and to turn from deceit, and do justly.

About this time he was moved to speak to one of the wickedest men in the country, and reprove him for his evil courses. The result was, that the man turned from his wickedness, and remained an honest sober man.

After divers other openings of the Light in his mind, he says,—“I saw, that the grace of God which brings salvation, had appeared to all men; and that the manifestation of the spirit of God was given to every man to profit withal. These things I did not see by the help of man, nor by the letter, though they are written in the letter: but I saw them in the light of the Lord Jesus Christ, and by his immediate spirit and power, as did the holy men of God by whom the holy scriptures were written. Yet I had no slight esteem of the holy scriptures; they were very precious to me, for I was in that spirit by which they were given forth; and what the Lord opened in me, I afterwards found was agreeable to them.” Again, he says, “I was commanded to turn people to that inward light, spirit, and grace, by which all might know their salvation, and their way to God; even that Divine spirit which would lead them into all truth, and which I infallibly knew would never deceive any.”

“I was to bring them off from all the world’s worships, to know the spirit of Truth in the inward parts, and to be led thereby; that in it they might worship the Father of spirits, who seeks such to worship him. I was to bring people off from all the world’s religions, which are vain, that they might know the pure religion,—might visit the fatherless,

the widows, and the strangers, and keep themselves from the spots of the world: Then there would not be so many beggars, the sight of whom often grieved my heart, as it denoted so much hard-heartedness amongst those that professed the name of Christ. I was to bring them off from all the world's fellowships, prayings and singings, which stood in forms without power. I was to bring people off from Jewish ceremonies, from heathenish fables, from men's inventions and windy doctrines, by which they blowed the people about, this way and the other way, from sect to sect; and from all their beggarly rudiments, with their schools and colleges for making ministers of Christ, (who are indeed ministers of their own making, but not of Christ's,) and from all their images, crosses, and sprinkling of infants, with their holy days, (so called) and all their vain traditions which had been got up since the apostles' days, and which the Lord's power was against. In the dread and authority [of the Divine power and spirit of God] was I moved to declare against them all, and against all that preached, and not freely, as such who had not received freely from Christ."

"Moreover, when the Lord sent me into the world, he forbade me to put off my hat to any, high or low. And I was required to say *thee* and *thou* to all men and women, without any respect to rich or poor, great or small. And as I travelled up and down, I was not to bid people *good morrow*, or *good evening*; neither might I bow or scrape with my leg to any one. This made the sects and professors rage. Oh! the rage that was in the priests, magistrates, professors, and people of all sorts; but especially in priests and professors. For though *thou*, to a sin-

gle person, was according to their accidence and grammar rules, and according to the Bible, yet they could not bear to hear it; and because I could not put off my hat to them, it set them all into a rage. But the Lord showed me that it was an honour, invented by men in the fall and in the alienation from God,—an honour which proud flesh looked for, and those were offended if it was not given them who yet would be looked upon as saints, church members, and great christians, but who sought not the honour that comes from God only.

“Oh! the scorn, heat and fury that arose! Oh! the blows, punchings, beatings, and imprisonments that we underwent for not putting off our hats to men! For that soon tried all men’s patience and sobriety, what it was. Some had their hats violently plucked off and thrown away, so that they quite lost them. The bad language and evil usage we received on this account, is hard to be expressed, besides the danger we were sometimes in of losing our lives for this matter; and this by the great professors of christianity, who thereby discovered that they were not true believers. And though it was but a small thing in the eye of man, yet a wonderful confusion it brought among professors and priests!”

In the preceding description given by himself of the work of reformation to which he believed himself called, the principles of humility, sincerity, and truth, actuated his enlightened mind, as opposed to pride, hypocrisy, formality, and superstitious traditions, opinions, and practices. About the same period, he was engaged to spread his views of the necessity of reformation and improvement on other subjects, as they arose in his mind. He says he

“was sorely exercised in going to their courts to cry for justice;—in writing to judges and justices to do justly;—in warning such as kept public houses for entertainment, that they should not let people have more drink than would do them good;—in testifying againsts wakes, feasts, may-games, sports, plays, and shows,—which trained up people to vanity and looseness, and led them from the fear of God; and the days set forth for holidays were usually the times wherein they most dishonoured God by these things. In fairs also, and in markets, I was made to declare against their deceitful merchandize, cheating, and cozening; warning all to deal justly, to speak the truth, to let their yea be yea, and their nay be nay; and to do unto others as they would have others do unto them. I was moved also to cry against all sorts of music, and against the mountebanks playing tricks on their stages; for they burthened the pure life, and stirred up people’s minds to vanity. I was much exercised too with schoolmasters and schoolmistresses, warning them to teach children sobriety in the fear of the Lord, that they might not be nursed and trained up in lightness, vanity, and wantonness. I was made to warn masters and mistresses, fathers and mothers, in private families, to take care that their children and servants might be trained up in the fear of the Lord, and that themselves should be therein examples and patterns of sobriety and virtue to them.”

These were practical subjects, having a direct bearing on the welfare and happiness of society at large, by the improvements which he saw necessary to be made—so that instead of beating, stoning, and imprisoning such a man, for his well meant

endeavours to promote the work of reformation, it would have been honorable and right that he should have been protected from abuse, and encouraged in the work. Nor was his zeal less fervent in regard to the promotion of correct doctrinal opinions and views. Thus, when the priest at Nottingham asserted, in relation to the sure word of prophecy spoken of by Peter, "that this was the scriptures by which they were to try all doctrines, religions, and opinions," George Fox's zeal was so strong, that he cried out, "Oh! no: it is not the scriptures; and told them it was the holy Spirit by which the holy men of God gave forth the scriptures, whereby opinions, religions, and judgments, were to be tried; for it led into all truth, and so gave the knowledge of all truth. The Jews had the scriptures, yet resisted the Holy Ghost, and rejected Christ, the bright morning star. They persecuted him and his apostles, and took upon them to try their doctrines by the scriptures; but erred in judgment, and did not try them right, because they tried without the holy Spirit." For this bold declaration of the truth he was imprisoned.

After he was set at liberty, coming to a place where there were excisemen, he says he was moved of the Lord to go and warn them to take heed of oppressing the poor; and people were much affected with his testimony. To the priests of Derby he wrote thus,—“I was sent to tell you that if you had received the gospel freely, you would minister it freely, without money or price. But you make a trade and sale of what the prophets and apostles have spoken, and so you corrupt the truth.”

To the court at Derby, he wrote, “to take heed of oppressing the poor, or laying burdens on poor

people which they cannot bear, or of imposing false oaths, or making them take oaths which they cannot perform."

In the year 1650, he bore a testimony against war, saying he knew from whence all wars arose, even from the lusts, according to James's doctrine; and that he lived in the virtue of that life and power that took away the occasion of all wars.

In the year following, while imprisoned at Derby, he was moved to write to the judges to take heed of putting men to death for stealing cattle or money; for thieves in old time were to make restitution; and if they had not wherewith, they were to be sold for their theft. Also, for the judges to take heed of receiving gifts or rewards, and of pride, and that they should shew mercy. He also laid before the judges what a hurtful thing it was that prisoners should lie so long in jail, where they learned wickedness one of another,—therefore speedy justice should be done.

He also wrote a paper, warning all to beware of covetousness, because it leads from God; also to avoid earthly lusts, and to make a right use of time. He also testified against deceit and vanity, pride, drunkenness, and vain pleasures.

Thus we might follow the narrative of his progress in the path of obedience to the manifestations of Divine light and truth, as opened to his view,—but enough has been adduced to show the blessed effects of his faithfulness to the gradual unfoldings of the vital principles of reformation and improvement,—not only as relates to the individual, but the influence of his views and discoveries, as related to his contemporaries, in the spreading of Truth and

righteousness, and promoting the happiness of the human family.

Well would it be for the professors of Truth, and for society at large, if the work of reformation thus begun by George Fox, were carried on thro' equal dedication and obedience to the progressive arisings of Divine light in the minds of those who own the principles of truth, as professed and practically believed in by him, and many other sons and daughters of the morning of this day of gospel light.



The Testimony of Chester monthly meeting, concerning Roger Dicks, late of Providence, Delaware County, Pennsylvania.

He was the son of Peter and Sarah Dicks of the same place. His father was removed by death when he was a child; but through the religious care of his pious mother, he was educated in habits of plainness, and, as he has often testified, much restrained from improper connections, and encouraged in the practice of a diligent attendance of religious meetings: her sincere endeavours being attended with the Divine blessing, he was preserved from many snares and entanglements, by which some of the youth in our society have been unhappily captivated. Thus, by making choice of youthful companions who feared the Lord, and being conversant in reading the holy scriptures, and other useful books, his mind, through the influence of Divine favour, became early impressed with a sense of the inestimable value of true religion and virtue; and as he grew in years,

he grew in grace; and was remarkable for an inoffensive deportment towards every class of people.

He appeared in the ministry about the twenty-eighth year of his age; and being careful to keep within the limits of holy requireing, his public appearances were small for a number of years; but being faithful to that which was committed to his trust, his talents were gradually improved, until he was justly esteemed an able and skilful minister of the gospel.

In the watchful and diligent exercise of his gift, he was frequently led abroad to visit parts of this and several of the adjacent states. His ministry being accompanied with the baptizing power of the gospel, had frequently a good effect upon the auditory, and hath left a precious memorial of its Divine authority in many minds. His religious labours also in the families of Friends and others, often proved seasons of Divine refreshment which remain peculiarly grateful in our remembrance.

In the 12th month, 1808, being visited with a renewed attack of a disorder with which he had often been afflicted, after a few days conflict, he finished his course in the militant church, in the fifty-sixth year of his age.

Thus our dear friend, having fought the good fight, kept the faith, and obtained redemption from the love of this world, departed in peace, and we doubt not that his soul enjoys a portion of endless felicity in the kingdom of heaven.

Signed in and on behalf of the aforesaid meeting,
7th month 31st, 1809, by

NATHAN SHARPLESS, *Clerk.*

An extract from a Philadelphia paper, concerning Roger Dicks.

Departed this life on the 29th of the 12th month, 1808, after a short illness, at his late residence near Chester, Pennsylvania, Roger Dicks, an eminent minister of the Society of Friends.

Of this truly excellent man it may be justly said, he was unwearied in the cause of truth and righteousness, labouring faithfully, both by precept and example, to promote obedience to that Divine principle implanted in the human breast, which he often emphatically declared, "came from heaven, and would, if yielded to, lead to heaven again." His delivery was pleasing and pathetic, his language flowing and persuasive, recommending to those in the morning of life, for whose preservation from evil he was tenderly solicitous, to pursue that path in which only they could find durable riches and substantial happiness; that religion which would be as a lamp to their feet, and a light to their steps.— His manners were mild and engaging, and though much afflicted with bodily indisposition, meekness and patience, blended with that humility which adorns the christian, were conspicuous in his character. Thus having devoted his time and talents to the best of causes, he was in readiness to meet the awful messenger, and fitted to enter into that rest prepared for the righteous in the kingdom of their Father; and is no doubt invested with a crown of glory, which fadeth not away.

ACCOUNT OF MARY PRYOR.

In the 4th volume of *Friends' Miscellany*, a short account of Mary Pryor was inserted. It was therein stated that "on the voyage from England, the ship sprung a dangerous leak, which increased so rapidly that the efforts of the seamen at the pumps became exhausted, and they were about to give up all for lost, when Mary Pryor encouraged them to hold out a little longer, her mind being impressed with a belief that some way would open for their deliverance." At this critical and awful juncture, a vessel appeared in sight, which proved to be a fishing schooner of about seventy tons burthen, belonging to Halifax in Nova Scotia, and bound for Philadelphia. Capt. J. Macey, who was part owner and commander of said schooner, informed, that when about one day's sail from the banks of Newfoundland, he saw a ship with the signal of distress flying, and immediately bore for her. When within hail, the crew declared the ship leaked so fast they must all perish, with twenty souls on board, and solicited the saving of their lives. Captain Macey immediately hoisted out his boat, came on board the ship, and with their and his boat, in the short space of half an hour, got all the persons with a few trunks of wearing apparel, on board his schooner; when the ship went down,—a high sea running all that day and the next.

Upon considering their situation on board the schooner, with such an addition of numbers, and that they were deficient in bread and water, though they had plenty of dried codfish,—of which the cargo principally consisted,—and calculating they might

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Upon considering their situation on board the schooner, with such an addition of numbers, and that they were deficient in bread and water, though they had plenty of dried codfish,—of which the cargo principally consisted,—and calculating they might

reach the port of destination in ten days, he nobly proposed to be put on an allowance of two ship biscuits and a pint of water each, with as much dried fish as they chose, taken without cooking to save water. To this proposal they all agreed, and every one strictly adhered, till they arrived in Delaware bay on the ninth day afterwards. When they arrived at Philadelphia, on the 15th of the 3rd month, 1798, on Mary Pryor's being landed on Chesnut street wharf, she immediately kneeled in thanksgiving and supplication, although it rained during the time. The following, penned from memory, is considered nearly verbatim what was then delivered by her:

“It is under a reverent sense of thy gracious dealings, O Lord, and of thy infinite mercy, in casting up a way on the troubled sea for our deliverance,—and of thy condescension in supporting me by thy Divine power, when to appearance we were like to be closed by the deep;—for which my soul bows in thankfulness to thee. And be pleased, O Lord, to be with me, and direct my steps, that what little good, in the promotion of righteousness in this part of the world, thou seest meet to pass through me, may proceed from thee, thou matchless, merciful God. Be with my affectionate husband, and support him under all trials thou may see meet to inflict. Be with my dear children, my offspring who affectionately cared for me. O Lord, be pleased to be with the instrument thou wast pleased to use for our deliverance;—vouchsafe to him of thy spiritual favour and blessings; give him an increase of light and knowledge, as also of the things of this world; be with his wife; afford of thy gracious favour to her; support her mind in the absence of her husband, and let them

be again favoured to meet together. And, O Lord, keep me humble and attentive to thy will,—an unworthy worm, whom thou hast graciously cared for, and vouchsafed to assist with thy Divine aid in the needful time,—who art God over all, and worthy of all praises. Amen.”

The “instrument” alluded to by Mary Pryor, was captain Macey; and when leaving Philadelphia on his return to Halifax, he was presented with two hundred dollars, which were raised by contributions among Friends of that city. He died about five years after, leaving a good report, and a small, but comfortable support for his family.



Extracts of Letters from Friends in Ireland, 1798.

In introducing these extracts of letters to the pages of the Miscellany, we avail ourselves of an article in an excellent work called the Friend of Peace, published in New England in the year 1827, as explanatory of the circumstances. This Essay is headed, “Pacific principles, a shield in time of civil war.” It refers to a volume of 208 pages published in England, entitled, “The principles of Peace exemplified in the conduct of the Society of Friends in Ireland, during the rebellion of the year 1798, by Thomas Hancock, M. D.” The author of the Friend of Peace expresses a hope that this book would be reprinted in this country; but we know not that it has been done.

“In the book before us,” says the same author, “the salutary and saving effects of the principles of

peace, under the most trying circumstances, are illustrated by facts. The state of the Irish people during the rebellion of 1798, was truly distressing and terrible. The insurgents were very numerous; the parties were exceedingly exasperated against each other, and havoc and desolation overspread the land. At that period, the Society of Friends, in considerable numbers, were scattered over three provinces, and were placed in the most perilous situations. Their consciences would not permit them to fight; and they were of course exposed to the jealousy and the rage of the contending parties, as they in succession ravaged the counties where the Friends resided. While the storm was gathering, instead of imitating their neighbours by procuring arms, they destroyed such guns and other instruments of death as any of them happened to possess, to prevent their being made use of to the destruction of their fellow-creatures, and more fully to support their christian testimony in these perilous times."

By each of the hostile parties, some of the Friends were often threatened with immediate death, if they would not join in the war. Still they refused, and even openly travelled to considerable distances to attend their religious meetings, while exposed to the rage of hostile bands. Though they refused to fight on either side, yet they afforded relief to the distressed of both parties; and by both parties the houses of the Friends were resorted to as asylums, or places of safety. Men of each party would blame and menace the Friends for their humanity towards the distressed of the other party. This impartial kindness, however, though it was resented by some of both parties, secured the favour of others, and

operated on the whole, to secure the Friends from harm.

Doctor Hancock relates many remarkable instances in which the Friends were preserved, and the designs of their enemies frustrated. At one place, the insurgents threatened that "they would burn the Quakers in their place of worship the next meeting day;" yet when that day came, many of these people were "actually assembled about the doors and windows of the meeting house, *as a place of safety to themselves*, and remained there till the meeting concluded, and the Friends had withdrawn." In an hour of peril, a catholic priest ran to borrow a Friend's coat to disguise himself. A protestant minister requested a similar favour.

In the early period of the war, both parties were highly incensed against the Quakers, and threatened their extirpation; but before the war was over, both parties seem to have respected them as friends from whom they had nothing to fear,—whose lives they were disposed to preserve, and to whom they might look for favour in distress.

After the war was over, the Yearly Meeting held in Dublin, in an epistle to the Yearly Meeting held in Philadelphia, stated in reference to the civil war, "that no member of our society fell a sacrifice in that war, *but one young man*." As one Quaker, and one only, perished during the rebellion, doctor Hancock supposed that every one must be "curious to know under what circumstances the death of this individual took place." He then says, "this young man, apprehending that his life was in danger, and that he could find no protection but by outward means of defence, took up the resolution according-

ly to put on a *military uniform*, and to associate with armed men. He told his connexions that they would all be murdered, if they remained in such a defenceless state in the country; he fled to a garrison town,—that very town was attacked and taken by the insurgents;—he was discovered and put to death!” “It is truly remarkable,” says the author of the *Friend of Peace*, “that of the thousands of Quakers in Ireland during the rebellion, the only one who armed to fight in self-defence, was the only one who fell by the hand of violence.”

Extract of a Letter from R. M. Jackson to Deborah Darby and Rebecca Young, dated Dublin, 28th of 6th month, 1798.

On her return from the Yearly Meeting in London with John Davis, she says, “leaving Parkgate the 14th inst., we had a tedious passage of seventy-two hours, but not a sick one; but by reason of some of the passengers not bringing provisions, had it been longer, we should have known what hunger was; indeed it was a very stinted breakfast the last morning. About one o’clock on first-day, we got to Meath street, in Dublin. The city, though differently circumstanced to what it was when I left it, being under military law, appeared pretty much as usual, and it appears to me lamentably too much so; for the people do not look as if they were sensible of the rod, or who directeth it; though it has fallen pretty sharply in some parts, and how much further it will go, I believe few if any of us can see. But I dare not flatter myself that it is yet stayed, though I have beheld such a scene of devastation and ruin

since my return, as my eyes never before saw, or my thoughts imagined. The time for our Quarterly meeting at Enniscorthy was just at hand; but for three weeks the town had been in possession of the deluded people, who have risen to their own and others destruction. A conference was held by the national committee in Dublin, respecting adjourning or holding it in some other place; but impracticable as it might seem to human reason to attend it, I suppose not one of them saw with clearness to make an alteration. Although but just come home, I was willing, if a way was open, to set out with the few of my friends who were disposed to try how far they might quietly proceed: So on fourth-day after our youth's meeting, wherein dear David Sands was led to speak on the uniting power of love, in the spirit of it, I believe, we having taken some refreshment, set out;—David and Abraham Jackson in a chair; J. Williams, his son Natt, and John Smithson in one chaise; Susy Knolt, Wm. North and I in another, and her brother on horseback; and got nineteen miles that day. Next morning to Ballitore, and staid meeting and dinner; so to Carlow that night, but uncertain still how much further we might get; the reports being very discouraging. But that night accounts came, that a battle had been fought at Enniscorthy, the insurgents dispossessed and the way opened; which we found next day to be true; but the sight was a dismal one; the town being almost destroyed and depopulated. Thomas Mason's house remained; Jacob Martin's house wrecked, but he and his family were safe at Samuel Woodcock's, whither J. Williams's company went to take up their quarters; our chaise and David went to Samuel Hud-

son's. In addition to desolated houses, we had to behold many bodies of slain men, beside horses and pigs; but to our admiration, not one of our society have suffered personally; many have considerably in property, but that seems comparatively trifling. Dear James Clibborn came alone from Moat to Mountmelick with one young man only who accompanied him thence. We had the company of John Hancock, who had been in that country some weeks; but though he was more than once taken prisoner by these people, he was preserved unhurt. Our going seemed to be some little strength and encouragement to the tried Friends there, and we were mercifully favoured to hold the meeting in quiet, I trust and believe to our mutual comfort; and also to return home again in safety and quiet. But David Sands found a necessity to stay and visit the little meetings there. You have possibly heard by some means that Rathangan was, soon after the breaking out of this irruption, for about two days in the possession of these deluded people, and some of the inhabitants lost their lives, amongst whom was one poor young man, who lived with his grandfather, but not abiding with the preserving peaceable principle of Truth, he joined with some in taking up arms; so fell a victim; and I think an awful and striking lesson to the unfaithful. His aunt Jane Watson and others had laboured with him, but in vain: the rebels treated her with peculiar respect. Our dear M. Ridgway had got home to Mountmelick but a few days before. She was last week as well as usual with her, and other Friends there remain yet unmolested. A lad of Wm. Pims, son of Samuel Woodcock, received a shot; but it was rather by the sol-

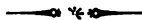
diers mistaking him for another person; he I suppose is recovering."

Jonas Stott, another Friend in Dublin, after giving a similar account to the above, in a letter dated Dublin, 30th of 6th month, 1798, writes:

"These deluded people thought the country was their own, and said there must be but one religion; on which account they brought many protestants to their strong hold, (an encampment on the hill above the town, called Vinegar Hill) and desired them to conform to their religion, &c. which a number refused to do, and were put to death; but some conformed to save their lives. Sundry Friends were brought up to the hill for the same purpose, requiring them to conform, which none would do, yet they had not power to take their lives, but after keeping them prisoners some short time, made a sort of proclamation to know if any one had ought against the Quakers; and none appearing with any charge, they were set at liberty. John Hancock was there, also Samuel Woodcock and others were several times brought to the hill, and suffered to return after some such proceeding as above stated. The rebels suffered no house to be open for the exercise of public worship but their own, except that I do not find that they shut Friends' meeting houses. Our dear friends who were at the Quarterly meeting, saw the dead bodies scattered over the ground in some places, and no one to bury them; so that the country offers a dismal prospect, and yet I seem as if strengthened at times in the belief that the inner court of the temple will not be permitted to be trodden down, but that the lives of them that are found there, will be

spared or given them as for a prey; and I do feel an ardent desire attend my mind, that I may be so mercifully favoured as to be one of the worshippers there; for I believe it to be an inclosure that the destroyer cannot enter, either inwardly or outwardly."

Another Friend writes, that "on the 5th of 6th month, a dreadful battle was fought at Ross, where it is generally supposed the slain amounted to three thousand; yet our friend Samuel Elly and family, who continued in their house, were all favoured to be preserved unhurt in their persons, and their property from plunder; other Friends there were also preserved unhurt, except some loss of property to those who left their houses. It is said that S. Elly from his own house could count a considerable number of dead bodies lying in the streets; and that a servant to a Friend in another place, who had been her mistress's confidant for a number of years, told her said mistress that the scene was now changed; and that she must now be mistress, and the mistress the servant; and that if she did not take it quietly, that her children would in twelve hours be left without a father."



Lines addressed to two Sisters.

Tender branches—would ye find
True content and peace of mind;
Watch the star of Truth within,
Its lustre bright will keep from sin.
Much in wisdom's call rejoice,
Much attend her still small voice;

Love not worldly foolish toys,
Set your hearts on heavenly joys;
Slow to speak—be swift to hear,
Silence love, and noise forbear.
Travel on the narrow road,
Happy path that leads to God.
Steadfast hold the anchor hope,
Fastened well to Faith's strong rope;
Meek-eyed patience take in hand,
Soothing friend to Canaan's land;
Deep invert in heartfelt prayer,
Cast on God your ev'ry care.
The following cordial frequent take:
"I will never thee forsake!"
This revives the christian saint,
When he's apt to tire and faint.
So proceed to Zion's gate,
Inward knock and inward wait,
Till the seventh seal is ope,
Perfect love then crowns your hope.
So you'll rest on that blest shore,
Where abounds still more and more,
Ripen'd fruits of endless peace,
Ever rich with God's increase.
So to Christ I you commend,
And in him rest—your real friend.

C. CAYLEY.



Account of Abington Meeting.

Abington meeting of Friends, is held in the township of Abington, nine miles north of Philadelphia, and half a mile from Jenkintown, on the Old York

Road. For the origin of this meeting we must go back to the early settlement of Pennsylvania, when the Livezey's, the Lukens's, the Hallowell's, the Morris's, the Fletcher's, and the Tyson's, took up their residence in this interesting section of the country. The fertility of the soil in general, the great advantages which might be derived from the waters of the Pennepac and the Tackony, and the vast quantity of limestone in the neighbourhood of Edgehill, could scarcely fail to furnish these settlers with the most favourable prospects of a temporal character,—and feeling themselves united in religious fellowship, they manifested a lively interest in supporting the order of Friends in regularly attending their meetings, both for worship and discipline. Abington meeting, from about the year 1700, down to the present time, has been considered a large country meeting, and has generally sustained a remarkable degree of respectability and weight of religious character. For nearly eighty years, it was the centre of Friends in the country north of Philadelphia, as far as Bucks county. Germantown, Frankford, Byberry and Horsham meetings were united with it, and their monthly meetings for promoting the welfare of society, and the advancement of its testimonies, were held at Abington. The ancient records of this meeting appear to have been transcribed by its direction in 1719, by George Boon, and have an introductory reference to a general meeting held at Salem the 11th of 2nd month, 1682, which was near eight months before the arrival of William Penn. Some Friends, among whom was Thomas Fairman, were then settled at Shackamaxon, (now Kensington,) and it was agreed that these with

others about William Cooper's at Pyne Point, (supposed to be Cooper's Point in Jersey,) should meet together once a month, at each place, probably to hold meetings for worship, and that they hold "a six weeks meeting to look after the affairs of the church."

The 8th of the 9th month, 1682, at a monthly meeting at Shackamaxon, it appears to have been designed to make arrangements, "in order to appoint other meetings where it may be thought meet."—But it is stated, that governor William Penn, and a multitude of Friends arrived at this time, and erected a city called Philadelphia, about half a mile from Shackamaxon, where meetings were established.—Thomas Fairman, at the governor's request, removed himself and family to Tackony, "where there was also a meeting appointed to be kept; and the ancient meeting of Shackamaxon was removed to Philadelphia."

In the 6th month, 1683, at a Quarterly meeting in Philadelphia, it was concluded that there be a first-day meeting established at Tackony and Poetquesink, and these two to make one monthly meeting, for ordering the affairs of the church. This monthly meeting was first held the 3rd of 7th month following, when Thomas Fairman was directed to provide a book for the service of the meeting, probably for a book of record,—and it was agreed to build a log meeting house on land given for the service by said Fairman, in the township of Oxford. Collections for the assistance of the poor were also encouraged at each meeting. Subsequent monthly meetings appear to have had special reference to the orderly accomplishment of marriages,

care towards the poor, appointment of representatives to the Quarterly meeting, and a general oversight of the members. They were held alternately at Sarah Seary's, in Oxford, and John Hart's, at Poetquesink, till 3rd month, 1684, when the meeting convened at the new meeting house at Oxford. In the 10th month preceding, a meeting was settled at Cheltenham, at the house of Richard Waln, and in 1685, it was agreed to hold the monthly meeting there, and at Oxford and John Hart's alternately.

In the 12th month, 1686, it was "concluded that men and women meet apart one from the other, from time to time." Previous to this, it seems they held monthly meetings of men and women together. In the next year, an agreement is noted, to hold the meeting henceforward at the house of Richard Worrell, jun., on the last second-day of every month: and at the same time it was concluded to hold general meetings once a month at Germantown, Byberry, Oxford, and at Richard Waln's house in Cheltenham, "to be only and alone for the public worship of God." The geographical situation of these meetings at Richard Waln's and Richard Worrell's, is wanting. An account, not found on record, says, that Abington meeting was first held at the ancient brick house, formerly belonging to Nathan Livezey, in Lower Dublin. In the 1st month, 1697, a youth's meeting was settled at Richard Worrell's, and in the 11th month, same year, the building of a new meeting house at Abington is adverted to,—Friends in Philadelphia having rendered assistance therein. Monthly meeting, in 1702, was held at Richard Worrell's, and at Abington and Oxford,—and the next year the youth's meetings were held at Byber-

ry, Oxford, Germantown, and Abington. Meeting houses having been built at these four places, it is probable the meetings which had heretofore been held at Friends houses, were about this time discontinued. In 1710, it was concluded that "the monthly meeting be at Abington till further orders."

The practice of Friends loaning money, at their monthly meeting, to such of their members as appeared to be in want on account of sickness or otherwise, in some instances to buy a cow, a horse, or to assist them in their business, &c. appears to have been common in those days. In 1696, the meeting collected thirty-six pounds seventeen shillings and ten pence, towards building a new meeting house in Philadelphia; and for the use of the Yearly Meeting and the charges of books, three pounds thirteen shillings and six pence. In 1710, a subscription of ten pounds was ordered to be raised, to build a new meeting house at Boston in New England; and in 1720, Friends of West Jersey requesting assistance towards building a new meeting house at Chester, in the county of Burlington, the old one being burnt,—it was granted. In 1726, twelve pounds four shillings was raised towards defraying the expense of some Friends that were taken captives by the Indians in New England,—they being redeemed at a great expense. These contributions carry the evidence of friendly feeling, and expansion of good will, especially when considered in connexion with their own concerns, in support of their poor—and other charges incident to society, together with the mutual assistance rendered by all branches of the monthly meeting in building their respective meeting houses—at Oxford in 1684—at Abington 1697—

at Germantown 1704—at Byberry 1714—and in 1724 at Horsham, where a meeting was first established in 1716.

In 1719, a proposition was made in Abington monthly meeting, “relating to some elders or honest Friends, to sit with the ministering Friends, when they meet,” and the following appointments made—for Oxford, Edmund Orpwood; Germantown, Peter Shoemaker; Abington, Morris Morris; Byberry, Abel Hinkson; Horsham, Richard Kinderdine. In 1722, Joseph Elgar is chosen to accompany the ministering Friends. In 1725, elders were chosen for Abington, Rynear Tyson; Germantown, Thomas Roberts; Byberry, John Duncan.

The subject of the ministry appears to have claimed Friends’ weighty attention about this time—a minute of 1723 says, “ordered, that Friends of each preparative meeting take care to bring into the monthly meeting, an account of Friends newly appearing in the ministry, and approved, and whether their conversation correspond with their testimony, in order to be recommended to the Quarterly meeting.” In 1728, “Horsham, Germantown, and Abington preparative meetings signified that John Cadwallader, jr., David Davis, Isaac Davis, and Thomas Wood, are come forth, and appear in public testimony, that they have good unity with them, desiring they may be recommended to the next Quarterly meeting of ministers at Philadelphia, which this meeting approves of, and appoints Morris Morris and Nicholas Austin, on behalf of this meeting, to draw a few lines to recommend them accordingly.”

John Griffith, in his journal, gives the following account of Abington meeting in 1734. “The meet-

ing I then belonged to was large, and a valuable weighty body of Friends therein, who as far as I could observe by their carriage, did own and approve of my weak, low appearance in this service; yet they used christian prudence, not to lay hands suddenly, but gave me full opportunity to make proof of my ministry, and to feel my feet therein. About this time, a fine spring of ministry was opened within the compass of our Yearly Meeting, there having by account about one hundred opened their mouths in public testimony, in little more than a year; divers of whom became powerful, able ministers, and some of them withered away like unripe fruit. About ten appeared within that time, in the particular meeting of Abington to which I belonged."

A valuable weighty body of Friends, and ten new appearances in the ministry in little more than a year, is descriptive of a very favourable state of things at Abington about a hundred years ago.

At that time, and many years afterwards, the nomination of elders, as well as the proposition to recommend Friends in the ministry, generally originated with the preparative meetings—the result of whose deliberations was reported to the monthly meeting for its judgment and decision. The same method was practiced in regard to overseers, and Friends to be appointed to the service of visiting families.

In 1757, monthly meetings were enjoined by the Yearly Meeting to collect an account of what ministers and elders had deceased since 1720:—the subject was committed to the overseers of Abington monthly meeting, who reported accordingly, and

produced memorials, which were directed to be forwarded to the Quarterly meeting.

The concern of Friends on the subject of slavery, frequently is referred to in the minutes, and committees were appointed to visit such members as held slaves, or were concerned in buying or selling them. In 1769, report was made that all such had been visited, and there appeared a disposition prevailing in divers to set their slaves free at a suitable time. In 1776, it is noted that the labours of Friends on this occasion were generally well received, and those slaves under care of Friends appeared to be well treated in most instances. The next year, two slaves are reported to have been manumitted by Jonathan Clayton. Several other cases of manumission are afterwards noted. Selling slaves, at this time, was considered a disownable offence,—and against holding them, Friends earnestly remonstrated, with great patience and perseverance;—and at length those members who continued obstinate in refusing to set their slaves free, were disowned. It is much to the credit of Abington monthly meeting, that but few cases of this character occurred within its limits.

By the great increase of Friends, the business of Abington monthly meeting was multiplied, so that it was sometimes difficult to accomplish it in one day. In one instance, we notice thirty-four different minutes made at one sitting. In 1772, Byberry Friends proposed a division of it,—which being duly considered, some difficulties prevented,—and the subject rested on the minds of Friends till 1782, when it was agreed, by the approbation of the Quarterly meeting, that Abington, Germantown and Oxford,

continue to constitute the monthly meeting of Abington, and that a new monthly meeting be settled for Byberry and Horsham,—to be called Horsham monthly meeting. In the arrangements made on this occasion by a committee of the Quarterly meeting, in conjunction with one from the monthly,—after detailing such particulars as were considered necessary, it is added,—“We also hope and recommend, that men and women Friends of each meeting, concerned for the cause of Truth and the right exercise of our christian discipline on its ancient foundation, will manifest an honest care to visit and assist each other in their respective monthly meetings, for their mutual encouragement and edification in gospel union and fellowship.”

From the early settlement of Friends in Pennsylvania, a concern had been maintained to promote meetings of a general character, where those from several particular meetings that were contiguous to each other, should assemble together in one place for public worship and mutual edification. These general meetings had been kept up for a long course of time, and previous to 1758, there had been twelve of them in a year within the limits of Abington monthly meeting. Meetings of a similar character, but more particularly designed for the instruction of the young people, called youth's meetings, also were objects of much interest to Friends—and in the division of Abington monthly meeting it was “earnestly desired, that it may become the care and concern of the members of those two monthly meetings, to promote the due and regular maintenance of the youth's meetings established within their limits.”

To attend the opening of the new monthly meeting the following Friends were named a committee,—James Thornton, Anthony Williams, John Child, Joseph Lukens, Thomas Townsend, Silas Walmsley, John Johnson, jun., John Roberts, and William Hallowell, jun.

Hitherto Abington Friends had belonged to the Quarterly meeting held in Philadelphia, but in 1785, a proposition was forwarded for the establishment of another Quarterly meeting, to be held at Abington, and composed of Friends there, and those of Horsham, Gwynedd, and Richland; which being approved, the new Quarterly meeting was opened at Abington in the 5th month, 1786. For its accommodation, the east end of the meeting house was enlarged with galleries above, at the cost of about three hundred pounds. Eleven years after, the Quarterly meeting having been much crowded, the west end was improved in like manner, at the expense of about five hundred and fifty pounds.

The general meetings at Abington were dropt in 1782, but the youth's meetings were continued agreeable to the advices before mentioned; and being frequently attended by ministering Friends from other places, were considered lively, edifying opportunities, in which Friends were refreshed together in both their religious and social relations. On the establishment of Abington Quarterly meeting, and a general youth's meeting the day following, the necessity for those smaller associations called youth's meetings, was in some measure superseded; yet they were nevertheless encouraged for several years, and were often attended by such eminent ministers as James Thornton, Peter Yarnall, James

Simpson, John Forman, John Lloyd, Ezra Comfort, and many other faithful Friends, whose powerful ministry had a remarkable tendency to baptize the hearers into devotional feelings, and to unite Friends together in concern and labour for the welfare of the church, and of its individual members. But however profitable those seasons might be to some, their utility gradually appeared to decline, and they were finally discontinued about the year 1800,—as also was the youth's meeting following the Quarter.

In 1773, a committee was appointed by Abington monthly meeting, to send an account to the Quarterly meeting, of the first settling of Friends' meetings within the compass of this monthly meeting; which appears to have been done. In 1776, report was made of a new meeting house built at Oxford. After the division of the monthly meeting, the ministers and elders of both meetings held their meetings jointly till the establishment of Abington Quarterly meeting. In 1813, the monthly meeting contributed two hundred dollars towards the asylum near Frankford, and appointed John Moore, agent. In 1815, a new monthly meeting was formed of Frankford and Germantown meetings, and Abington particular meeting has since that time composed the monthly meeting of Abington.

We have already published in Friends' Miscellany, testimonies concerning Anthony Williams, Abraham Cadwallader, and John Shoemaker, and refer to the book of memorials of 1787, for accounts of Isaac Child, and Mary Knight, distinguished members of Abington particular meeting.

Joseph Rickman's Letter to Ann Gilbert.

M——, 24th of 10th month, 1795.

MY DEAR YOUNG FRIEND,

I have repeatedly thought there is great beauty in the sacred passage, where it is related that one who had been grievously afflicted, was touched by the finger of compassion and power from on high, and then seen "*sitting, clothed, and in his right mind;*" implying centredness, peace and composure. But how rejoicing the consideration, that this is not merely a beautiful piece of ancient history, but a lively portrait, and encouraging declaration of *his* mercy and goodness, who remains unchangeably the same forever; and, being waited on in faith and patience, will assuredly work *that* in our tried, conflicted spirits, in this day, as of old; so that we shall be seen to his praise, and the encouragement of others, *sitting, and clothed, and in our right mind.*

. There are few, if any, on ~~whose~~ account my soul has been more dipt and exercised, than on thine.— "*Be still and know that I am God!*" is the language which hath been powerfully sounded in my mind, under seasons when no outward arm could rescue. And indeed the *knowledge* of *God* therein experienced, is so deep and self-evident, that all sophistry flies before it, as clouds before the sun. But we cannot command this light to arise, any more than at midnight recall the day; we must wait the divine revolutions of permitted night, which may sometimes be corrective of our departure from pure rectitude, at other times instructive, that we may know ourselves to be "worms and not men;" and our own imbecility such, that the sacred metaphor

is no extravagant hyperbole,—“Man is crushed before the moth.” In both cases (but respecting the former, we are not to do evil that a good effect may come; that is horrid, and will have horrid consequences,) but in both cases we learn to sympathize with those who, as dear John Woolman expressed it, “are separated from the divine harmony;” and instead of throwing stones of unfeeling reproach, are led, as “the liberal,” compassionately to “devise liberal things” for their relief: but as “no man can redeem his brother, nor give to God a ransom for his friend,” but each must bear his own exercise, we can only encourage one another by the aids of sympathizing experience, to hold on in the way.— And there is this service in that social,—divinely social connexion with spiritual fellow-travellers Sion-ward, of which the source of all wisdom and goodness is the author, that *one* frequently helps *another* in some of the most pinching parts of their exercises. But at other seasons, that we may lean wholly on the Lord, (O blessed reduction!) even the nearest connexions travel, as it were, alone for a short space; then is known the import of that sacred passage, “Husbands shall mourn apart, and wives apart.”

I perceive, or apprehend from the exercise of mind felt towards thee, that thou art favoured with a large reciprocity: but such are usually much exercised (sometimes through unwatchfulness,—sometimes permissively) with a large share of the powers of evil;—so that their minds are like a theatre, on which are displayed the contending powers of good and evil. But assuredly, as of old, the “house of Saul grew weaker and weaker, and the house of

David stronger and stronger," so the dependant mind will be helped over all its exercises, in steadily "looking unto him," through and over all temptation, "who is over all,"—"the wisdom" to put every skeptical sophistry to flight,—and "the *power of God*" to subdue all evil. But this work is gradual. Even in Canaan (and things of old time, even outwardly, are recorded for our instruction in a spiritual sense, through the analogy pervading the works of the great "I AM;" respecting which, I wish thee at present rather to be still, and wait its unfoldings, than too studious and curious)—even in Canaan, wild beasts were left for a season,—and the service thereof respecting the inhabitants, pointed out, that they might be preserved from a greater evil, through that humbling circumstance.

In the pure light which deceiveth not, this and much more will be opened to thy recipient mind; but thou wilt not be saved by knowledge and sublime openings; which even Balaam had, and many others, to whom nevertheless the gracious language of "inherit the kingdom," was not pronounced.—That "kingdom stands in righteousness, peace and joy in the Holy Spirit," and results from the lowly, humble "grain of faith" dispensed; which is deeper than all words—more pure than all sublime openings. For, as one observes, "Every high thing is not holy, nor every sweet thing good;" yet if in order to reach the sheep, wandering upon the barren mountains of empty speculation, some baptized ministers are concerned to ascend the mountains, they must be faithful; and also in descending into the valley of abasement and humiliation, to reach other sheep who are there; or even down into the

deeps, where no human eye can fathom, nor the vultures penetrate; or into the wilderness, where delegated shepherds, but for great watchfulness in the Divine light and life, are liable to be torn as well as the poor sheep they seek. And, in another similitude, some are engaged,—deeply engaged in repairing the desolated walls of Jerusalem, even while their own individual enemies, as well as the enemies of the common cause, require their carrying constantly a sword in *one* hand, while the *other* is exercised with a *working tool*.

Read,—and the Lord give thee understanding in all things! and in time, the bread of consolation, and the pure wine of the kingdom! But count it a high favour to be early enlisted under the “banner of the Lamb,” and brought to “endure hardness as a good soldier.” For verily “man liveth not by bread alone, but by every word obeyed which proceedeth from God.” And the day is such, that it seems to me rather unsafe for our weak unstable frames to be much indulged in the banqueting house, and under the Captain’s royal pavilion; lest in a spiritual sense, as well as a natural sense, “our table become our snare;” and “fulness of bread” should incautiously be added to, by a disposition to an “abundance of idleness,” and we become so inebriated as to be unfit to go at the Master’s command, forth into the field, bearing and standing under arms, contented sometimes for his glorious cause-sake to feed for days on only a crumb of barley-bread, and a drop of water—yea, sometimes, wholly to fast. But Oh! the gracious promise! “Thou wilt keep the soul alive, even in time of famine!” “He whose soul is lifted

up in him, is not upright before the Lord;" but the humble, reduced, bowed, exercised soul will find, that in the Lord's time shall be experienced, "Humility as surely goes before honour, as a haughty spirit before a fall."

Therefore, dear young friend, with whom my soul sympathizes, and respecting whom I am disposed to encourage a lively hope,—let us be willing to be humbled, that in the Lord's time we may witness a being exalted in the best sense; having our feet established upon the Rock that is higher—infininitely higher than we are;—an impenetrable Rock; and have a "new song put into our mouths, even praise to our God," and encouragement to others to "come, taste and see that the Lord is good." He is indeed—*indeed love itself*, and "his mercy is over all his works," though he see meet for wise purposes to correct for a season.

I am thy affectionate and sympathizing friend,
JOSEPH RICKMAN.



Reflections in the cool of the day.

When thus I cast my eyes around,
Thy glorious, pow'rful work is seen;
In pious minds it will be found,
And crown in age with laurels green.
Oh! MIGHTY MIND—thy goodness great,
Has never yet one half been told;
Nor can my fault'ring tongue relate
The riches, that thy grace unfold.

Thy blessed works conspire to fill
The heart with gratitude and love:
Thy light makes manifest thy will,
Reveals thy wisdom from above.

Sun, moon, and stars, thy laws proclaim,
Perform their office to thy praise;
Earth, air, and seas, spread far thy name,—
Justice and mercy mark thy ways.

Each day and night succeed in place,
Seed-time and harvest have supplied
Food for thy noble human race,
Nor thy salvation been denied.

Could hearts desire more than is given,
Or freely offer'd to our choice,—
Earth's produce, and the peace of heaven?—
There's cause to thank thee, and rejoice.

See, fruits and flowers, and views, combine
To please the taste, the smell, and sight:
These gifts are from thy hand divine,
Affording lawful, just delight.

The fragrant lilies scent the air,
We catch the aromatic breeze,—
And Solomon could not compare
In all his glory like to these.

The feather'd tribe stretch forth the wing,
And cheerful flit from tree to tree;
Thy power gives energy to sing,
And tune their notes melodiously.

Thy whole creation teems with life,
Their various wants by thee supplied;
Thy power will put an end to strife,
And lay in dust all human pride.

All's beautiful without—but why
This sigh should rise to heave my breast?
I fear thy life imprison'd lies
And thy commandments are transgress'd.
For where the baneful love of power
Has gain'd ascendance in the mind,
The brow that truth would smooth will lower,
And mar the happiness design'd.
Oh! passion!—fatal to the peace
Of thousands, and ten thousands more!
Where love and harmony increase,
Freedom and kindness move before.
With heavenly blessings from above,
And earthly comforts here below,
The heart should feel with tender love
Compassion for the child of woe.
May grace yet more and more abound,
Invincible in power to stand;
Justice and mercy dealt around,
Would move oppression from the land.

H.

*Letter from James Mott.*

I seldom read newspapers, because experience has taught me that it tends to divert my mind from objects more worthy of pursuit; and from which it is too much diverted without the aid of newspaper reading. I also find that an indulgence in perusing the political discussions of the times, contained in these “pernicious little books,” tends in a greater or less degree to leaven me into the same disposition

in which they are written. I am therefore best satisfied to leave the perusal of them to those who possess stronger minds.

Ah! my dear L., I feel, I keenly feel, now age is gaining the ascendancy of my mental powers, the lack of subjection of the propensities that ought and would have been kept in proper subordination, if an early and more strict attention had been paid to the principle, in which I have so long believed: and how much greater watchfulness and care should I have been led into, than I have ever experienced! Sometimes, when I look back and reflect on the want of gratitude for the many providential interferences in preserving my life to this advanced age, and even instances not a few when imminent danger of sudden death has stared me in the face,—I am astonished at myself. Yet, that I should now be made sensible of it all, and see so clearly my many, very many short comings, is cause of thankfulness; and at times raises a hope, that if I can yet get, and keep sufficiently on the watch, I shall be favoured to see better times;—and that the multiplied years, spent in too great ease and indifference, will have the mantle of mercy cast over them. May I be remembered by thee, when favoured with access to that Fountain from whence all strength is derived,—even to think a good thought.



Conscience considered, with reference to Friends' peaceable testimonies.

In the first place we shall inquire what is conscience? I believe conscience is a mental sensibility formed in man by the Creator, and is a constituent

part of his nature, similar to the sense of feeling in the animal economy;—that it has been stationed in the human soul for the purpose of putting every individual in mind of his violation of his judgment.—Hence, I conclude, it may differ in different persons; that is, one man may be reproved by his conscience for performing an act, that another would have no conscientious compunctions about. But though it may reprove differently in different persons, yet the principle upon which it acts is in all men the same; that is, it always condemns for violating our judgment. The judgment of men we know to be various. But as the sense of feeling informs when the body is injured, so, with the same certainty, does conscience give testimony when the virtue of the mind is injured. This appears to be its office, and to this important station it seems to have been appointed by an all-wise Creator. We cannot say positively what it is; it is enough for us, to comprehend its office and the duty it is appointed to perform. Now as that duty consists in keeping every man faithful to the light or judgment with which he is furnished, conscience may be understood, as the constant companion of integrity. Again, we find conscience the friend of truth, the strong supporter of justice, the enemy of excess, of false testimony, of villany, of cruelty, and indeed of every species of vice. Although we may not be able to define exactly what it is, there is no difficulty in knowing it by its effects, and in this way, there is reason to believe, it is known to every rational and intelligent being. The most perfect description I can find for it is, that it is a mental sensibility always alive, and faithful in its testimony to a man's judgment.

Our next inquiry is, whence does conscience derive its authority? If we admit it is a component part of the natural order of man, that is, that the law or capacity of conscience is implanted in man by the Deity, and that in agreement with his economy in the government of his creature, he has made it necessary, that man, to be consistent with his will, should obey his conscience; it will, from this view, be clear, that conscience derives its authority from the highest possible power. Such appears to have been the opinion of the apostle Paul. Hence he declared to the Jewish council, "Men and brethren, I have lived in all good conscience before God." And again, "In this I do exercise myself daily, to keep a conscience void of offence both towards God and towards men." From such proof as this it might seem conclusive, that the legitimate authority of conscience is derived from God only. And to that opinion I am inclined to believe no fair objection can be raised. Because it appears to be a universal principle—every man claims a conscience; and perhaps we could not offer to our fellow creature a greater insult, than to doubt his possessing one.—But a principle that is universal, must owe its origin to a universal cause; that is, it must be a part in man growing out of a law of the Deity, and therefore its mandates are derived from God.

Our third inquiry is, whether it would be good policy to oppose the dictates of conscience? In examining this point, we are not to forget, that we have already proved that conscience is the companion of integrity, the friend of truth, the strong support of justice—that it is the enemy of excess, of false testimony and of every species of vice. In opposing

its testimony, we necessarily open the way for falsehood and villany, and place our legal decisions in jeopardy. But it may be said, a total rejection of conscience is not intended: all that is asked for is, that it should be brought to yield in particular cases. This kind of demand upon the prerogative of conscience, however common, can never be justified; because it would be no better than to say that a man should not always be upright either to his country, its laws, or to his God. Besides, were we to establish it as a principle, that the duties imposed by conscience were only to be regarded when they should agree with public opinion; this would in effect go to destroy its authority and credibility altogether. No man who has any acquaintance with human nature could possibly wish such a state of morals as must then follow. In fact, such a policy would be the cause of destruction to every civilized system. But the authority of conscience being proved and necessarily admitted to be supernatural, there can be no argument raised upon just principles to prove that man, under any circumstances, should disobey its solemn obligations.

It is contended, however, that conscientious objections to military duty, cannot be tolerated; because civil government is necessary, and cannot be supported without the aid of the military. Let us see whether this view will apply in relation to the conscientious man. The man who is compelled to suffer evil, rather than defend himself by an appeal to arms—can it be said that he would be an interruption to the operations of government? It is certain he would not. On the contrary, he enters into all the duties of the civil system; he aids and supports

that system in all the principles of it that are civil. Governments are civil, or military, or mixed. The civil principles of government are those which provide for the settlement of controversies by reference. A conscientious man may therefore appeal to the civil government for the settlement of any dispute between him and another, because he knows, when he makes this appeal, that the cause of dispute is not to be decided by guns and bayonets; but that he can in the courts of justice, state his case, produce his evidence, and have his cause determined by the award of twelve men. He knows too, that if his opponent is a conscientious man, the award will be submitted to: But if he is not a conscientious character, the case may be different by a refusal to comply. For the sake of governing such, it may be necessary to appeal to force. But it should be particularly observed, that this force is not a consequence of the disposition of him whose conscience forbids an appeal to arms. It is made necessary, if it is so, by the obstinacy of an unconscientious disposition.

A civil government, if it is maintained, is a government of consent—a government growing out of the choice of the people; and such a government can only remain pure, where there is no disposition to oppose its principles. It could never be imagined that those principles would be opposed by the man whose conscience prohibited him from an appeal to arms. From all which it is evident, first, that civil government can be supported in a community opposed to war. And secondly, if military power is requisite, it is only among military men. And therefore they, and they only, are under the obligation to meet the expense of a military system. But it may be said,

that in all communities of men, there will be a mixture of opinions; there will be those who believe in the fitness of bearing arms, as well as those of an opposite sentiment, and that under such circumstances, it is not to be expected that the private judgment of any individual is to be indulged at the expense of the majority. This argument would be true, and entitled to respect in every case where private judgment operated to the prejudice of another. But it cannot apply in the present case, because the man whose conscience will not permit him to bear arms, is a peaceable man who cannot consistently injure another—and, because every man who enters into civil society has certain unalienable rights which cannot be invaded. His right of conscience is one of those rights. This opinion of it was given by the framers of the constitution of New Hampshire in the following words: “Among the natural rights, some are in their very nature unalienable, because no equivalent can be given or received for them—of this kind are the rights of conscience.” The impolicy of doing violence to our conscience appears to be fully proved by the foregoing. It is proved; because if it were admitted, it would destroy the moral character, it would defeat the ends of government, by introducing false testimony, false character, and consequently impair the whole system. It is proved again, because no man can be under the obligation to do violence to his conscience, since conscientious right is reserved forever out of the general claims of government—and it is moreover proved, because the support of civil government is possible without this violence.

K.

FRIENDS' MISCELLANY.

No. 2.]

NINTH MONTH, 1836.

[VOL. IX.]

A brief Memoir of the Life of Susanna Lightfoot.

Susanna Lightfoot, daughter of John and Margaret Hudson, was born at Grange, in the north of Ireland, on the 10th of the 1st month, 1719-20. Her parents were members of the Society of Friends, but in such low circumstances that after the death of her father, which occurred while Susanna was quite young, she was placed out by her mother to earn her living by her own labour. In this situation, though thus deprived of parental care, yet the heavenly Parent, ever mindful of all his children, and especially orphans, extended to her the tendering visitations of his love and goodness. As she yielded obedience to these Divine manifestations in early life, she experienced an advancement in the path of self-denial, and an increase of piety and goodness. Such was her love to the Truth, and her zeal in the attendance of religious meetings, that even when quite young in years, she would go many miles on foot to them. Obtaining this liberty from her master and mistress, such was her sense of honesty and justice, that she laboured hard to make up the time to them, in her service. In these seasons, however great her toil and difficulty in getting to meetings, her mind was often filled with Divine consolation,

and her cup made to overflow with the goodness of the Lord manifested to her dedicated soul.

To these circumstances of her early life, she afterwards frequently adverted with gratitude and tenderness of spirit, and as occasions offered, under the expanding influence of gospel love, she spoke of them for the encouragement of servants and domestics, and those in what are considered as the lower ranks in life. She also felt an earnest desire that the rich, and those in affluent circumstances who have horses to ride, and are blessed with the necessities and conveniences of life, might prize their time, and make a right use of these accommodations and privileges, so as to bring forth fruits of humility and gratitude answerable to the favours, gifts, and blessings conferred on them by the bountiful Giver.

In the seventeenth year of her age she appeared in the ministry; and such must have been the purity of her mind, through faithful obedience to the leadings of Truth, that in the exercise of the gift conferred on her, she grew "like a tree planted by the rivers of water, which bringeth forth its fruit in its season." Such also must have been the evidences attending her public appearances in the ministry, that they were divinely authorized, even in one so young in years, that in the year 1737, with the unity of her friends, she embarked for America on a religious visit, in company with Ruth Courtney. It will be perceived by the dates that she was now only about eighteen years of age; yet she made a general visit to the meetings of Friends, then settled on this continent, and it was believed to good satisfaction. Thomas Chalkley mentions being at a meeting at Fair-hill, in the 1st month, 1738-9, which was ap-

pointed for Ruth Courtney and Susanna Hudson, from Ireland, and he says "it was a good meeting; the Friends speaking to the state thereof."

After her return from America, she travelled with Ruth Courtney on a religious visit through England and Wales, in the year 1740, spending above a year in this journey. In the 9th month, 1742, she was married to Jesse Hatton. The circumstances attending this connexion and settlement were such, that she underwent great outward difficulties, as well as inward exercises and trials. Yet she was enabled with firmness to maintain her integrity and devotion to the cause and testimony of Truth; being sustained and protected by that Arm of power in which she believed, and on which she relied. Notwithstanding these close trials and provings, she was enabled, as way opened, to labour for the promotion of truth and righteousness, by religious visits in Ireland, Scotland, and England.

Her husband died in the year 1759, leaving her with several young children. In the following year, under the constraining influence of gospel love, and with the unity of her friends at home as well as of the meeting of ministers and elders in London, she embarked on a second visit to America.

In a letter written to her by Samuel Fothergill, a little previous to her setting out on this arduous journey, he says, "May thy urim and thummim be with thy Holy One, whom thou didst prove at Mas-sah, which implies the hour of temptation and bitter trial, and with whom thou didst strive at the waters of Meribah, or close conflict. Look carefully to him in all thy goings; so shalt thou dip thy foot in oil when thou treadest as on high places, and the

arms of thy hands shall be strengthened by the mighty God of Jacob. If deep poverty should be thy lot, be not disquieted, neither pour forth thy complaints to any mortal;—have no confidant but eternal help.”

She landed in the 9th month, and proceeded to visit the meetings of Friends generally, throughout the continent;—southward as far as Charleston, and eastward as far as Friends were settled in New England. Her visit was to the comfort and satisfaction of the visited, and after a labour and travel of about two years, she embarked for England.

During this journey she became acquainted with Thomas Lightfoot of Uwchlan, in Chester county; and after her return to Ireland, he obtained a certificate of the concurrence of his friends, and sailed for that country. In the 9th month, 1763, they were married, and in the summer following, she, with several of her children, returned with him to settle at his place in Chester county aforesaid. She now became a member of Uwchlan monthly meeting, which continued to the close of her days.

After her settlement here, which was to her a very comfortable home, she was frequently engaged in the love of the gospel to visit Friends in this and the neighbouring provinces, and once in company with Elizabeth Robinson from England, she travelled into New England in the service of Truth.

At divers meetings which she attended, some time previous to the American revolution, she was led, in a very solemn and impressive manner, to proclaim the approach of a stormy, trying time, that would shake the sandy foundations of formal, or mere *nominal professors*, and that without great and deep

attention to the preserving power of Truth, many members of our society would be blown away.

In a note made by John Hunt of Moorestown, New Jersey, 12th month 2, 1778, he says, "Susanna Lightfoot was at our meeting, and appeared in a very sweet and lively manner. Her first words were concerning the deceitfulness of the heart of man; and she said it was the Lord that searched the heart and tried the reins; and that it would be well if all people were willing to have their hearts searched: she also mentioned that in these trying times she believed it was the language of some, 'Oh! that I might not do any thing that would bring dishonour to the Truth!' And further said, the Lord had shaken his rod once and again, but what had it done for us?— She also spoke in a very extraordinary manner concerning the judgments that were in the land, and the present troubles and trials, that many had been and yet were surrounded with."

In the 6th month, 1779, she attended the Yearly Meeting at Third-Haven, on the Eastern Shore of Maryland. Soon after her return, she had a spell of severe illness, but her mind was preserved in calmness and peace. She recovered so far, as sometimes to get out to her own and some neighbouring meetings, but her bodily powers were evidently declining. She however was favoured to attend the Yearly Meeting in Philadelphia, in the 9th month of the year 1780, though in a weak state of health.

In the testimony given by Uwchlan monthly meeting concerning her, she is described as "a living and powerful minister,—careful not to break silence in meetings, until favoured with a fresh anointing from the Holy One." In her ministry, she was

clear in her openings; and in vocal supplication, awful and weighty. She is also described as "an excellent example of steady waiting upon the Lord in silence," when not called to public labour in the assemblies of the people.

Having passed through deep afflictions herself, she was often divinely qualified and led to sympathize with others in distress, either of body or mind; and often, both in families and meetings, she was the instrument of consolation to the afflicted, and to the suffering seed.

In her common deportment in life, a becoming gravity attended her; yet her conversation was such that young people delighted in her company; and many there were that caught instruction from her prudent and judicious remarks. In her own family she was watchful and diligent in her admonitions, bearing her testimony against wrong things in them as well as others. For the present and everlasting welfare of her children she was much exercised, not only in watchful care and counsel, but also in breathing supplications to the Father of spirits, that he would be pleased to repeat the visitations of his grace, until through yielding obedience thereto, his image of holiness might be impressed on each of their hearts and lives.

During the commotions of the revolution, when many young men were carried away with the current of warlike excitement, her son Robert also went into the army, to the great grief of her tender mind. Yet, both he and his companion Peter Yarnall, were often met with by the unflattering witness, as in the cool of the day, "Adam where art thou?" They both returned from their wide deviation from the

principles of Truth and peace; and it must have been an unspeakable satisfaction to the mother, after all her prayers and tears and anxieties on his account, thus to receive again her prodigal son, before her removal from works to rewards. See Letter to Peter Yarnall, dated 10th month, 1780, vol. 4, page 385 of this work.

The following account of her last illness was preserved by her husband Thomas Lightfoot, and goes to show that "the work of righteousness is peace, and the effects thereof quietness and assurance forever."

My dear wife having for some months past been in a declining state of bodily health, on the 27th of 1st month, 1781, she with some difficulty attended our little select meeting at Uwchlan, where she was livingly opened and concerned to drop excellent counsel to us. In several such opportunities of late, her appearances have been such as gave reason to apprehend her stay amongst us would not be long.

2nd month 2nd. Her weakness having gradually increased, she was this evening seized with great affliction of body and difficulty in breathing. I said to her, My dear, thou art almost overdone. She replied, "Yes; I have not had such a trying evening this great while; but there is One who can relieve me if it be his holy will."

Shortly after this conflict, a calm and solemn silence ensued, when she began to make melody with her voice, bespeaking heavenly joy, and then spoke in a clear, audible manner, as follows: "I have had a prospect this evening of joining the heavenly host

in singing praises to Zion's King, for which favour my soul and all that's sensible within me, magnifies that Arm that has been with me from my infant days, and cast up a way where there was no way, both by sea and land." She further signified what a great exercise and concern she had laboured under for the good of souls, and how it wounded her very life to behold the professors of christianity working despite to the gift of Divine grace in their own hearts, and acting inconsistent with the example of a crucified Saviour.

3d. She was frequently heard in a low voice, supplicating the Lord for the continuation of his help, and that she might be endued with patience to endure the afflictions he might be pleased to lay on her while here; adding, "Oh! what would become of me now, if I had a wounded conscience? which I have not; the work with me is not now to do:" frequently mentioning her sense of the purity of that place, whereinto no unclean thing can enter.

Two friends coming in, and asking her how she did, she said, "I am hastening away as a post to the stage. To such as have lived as we have done, (meaning herself and husband) it is hard to nature to part, but that may be made easy."

4th. Being first-day, was a day of great pain and affliction. She said to me,—“My dear, do I discover any impatience?” I answered no; and she then remarked, that our Saviour suffered patiently; and repeated the necessity there is of being redeemed from all impurity, if we would enter the kingdom of heaven.

Doctor George Logan arrived this evening, for whom she had entertained an affection from his

childhood, and on his asking her how she did, she replied, "Hastening away as a post to the stage." After a pause, the doctor informed her he had brought some medicine, which he thought might strengthen and relieve her, if she was free to take it; she appeared willing, but said her dependance was on the Great Physician; however she complied, and was sensibly relieved by midnight.

5th. The doctor attending her, and with judgment administering the medicine, seemed to give great relief, but the cough continued troublesome at times. A friend coming in and asking how she did, she said, "passing away:" and after a silent pause added, "But if it will be any satisfaction to my friends, I may say I have never murmured at my being sick. He that gave life has a right to take it when and which way he pleases. There is nothing for which I would desire to live but to be with an affectionate husband, and to see Truth prosper:" then said, "I feel as great a love for the testimony now as in my younger days, but it will not prosper with those who prefer their own gods before it. And this winnowing day must come closer to the dwellings of some than ever it has done, even to the shaking of them from their gods of silver and of gold, hay or stubble, before they will give up in a proper manner."

8th. Many friends from motives of sympathy and affection calling to see her, had tendering times, which I trust some will never forget, especially two young friends who came in the evening.

9th. Much better to appearance this morning, she urged me to leave her, and go to the Quarterly meeting, under a sense of thankfulness that she is better; adding, "There is nothing yields such comfort on a

languishing bed, as an evidence of having performed our religious duties to the best of our understanding. My dear, I can say it by experience at this time."

14th. This evening she had a sweet heavenly time in supplication on behalf of the churches, and particularly the youth, both here and in the land of her nativity.

18th. A young couple lately married came this afternoon, to whom she imparted tender and suitable counsel.

23d. Had frequently to sing the song of Moses and the Lamb, from a joyous foretaste of that happiness which will be the saints' inheritance to all eternity.

25th. Being first-day, she was very low and poor, under exercise for her children, and spoke concerning the woman of Canaan, who solicited our Lord on behalf of her daughter who was grievously vexed with a devil, to whom he said, "It is not meet to take the children's bread and cast unto dogs." *Truth, Lord, said she, yet the dogs eat the crumbs which fall from their Master's table:* upon whose importunity the gracious word was, "O woman, great is thy faith, be it unto thee even as thou wilt." Desiring her son Robert to read this passage at his leisure, and some company entering, she wished that all had the same idea of eternity she had, and of the glorious crown she hoped to enjoy; if so, some dare not conduct as they do. And further spoke of the necessity there was for Friends to guard against keeping in their families persons of corrupt morals and evil communications, which would have a tendency to poison the young and tender minds of their children; and how that some parents' heads were,

even as it were, besmeared with the blood of their offspring thereby; at which she had been grieved many times.

3rd month 3rd. Two or three friends coming in, she said, "It is about four weeks since I have been confined here. He who knows all things, knows best why it is so; but I may say I have been mercifully favoured with patience, and with a willingness to leave all to him who is the great I AM, and the disposer of all things, before whom I have walked with humble diffidence from my young years, and still am a poor diffident creature; and sometimes when I have heard some servants make so free as to call him Master, I have wondered and been afraid, lest I was not pure enough to call him so." Yet she spoke encouragingly to those present, to be faithful to the Lord, witnessing that love to abound which casteth out all slavish fear: she said, "If it should please Providence to raise me up so as to get to Uwchlan meeting again, I may probably have something to say; as in one of the last meetings I was at there I had, but was put by. One Friend had a sense thereof, and spoke to me about it, and I thought I felt the spirit of another, which I was glad of for their sakes." She said she remembered when young and at meeting in the city of London, she perceived the spirit of prayer to move from one end of the gallery to the other before any would give up to it. "Oh! it is a fine thing (added she) to sit lively in meetings, and to witness the holy oil to run as from vessel to vessel."

5th. This evening she prayed for patience to endure the filling up of the measure of her afflictions,

that she may be thoroughly fitted for her change, and desired an easy passage.

6th. Very desirous of being released out of this poor frail body, but in great submission to the Divine will. Sitting behind her, bearing her up in bed, I bid her lean on me. She sweetly answered me, "I do, as on the breast of a beloved spouse, as indeed thou hast been to me; but I desire thou may give me up cheerfully as thou can, into the hands of him who we have reason to believe brought us together. We have frequently mingled our tears under a sense of his goodness overshadowing us. Oh! what an excellent thing it is to be rightly joined in marriage; there are too few now-a-days know what it is!" and mentioned the grievous effects of husband and wife drawing differently, its ill example, and the great havoc and distraction it makes in families. After a season, she broke forth in words nearly as follows: "When I have gone to meetings and sat down, and cast my eye over the people, Oh! how I have been grieved to see the haughtiness of the young men, and the folly of the young women, gazing one upon another, as if there was nothing to do but come to meetings just to see and be seen. Oh! will not the Lord visit for these things? yea, surely he will, and bring to an account these haughty sons and faithless daughters. I have been grieved with these things when I have sat in meetings as with my lips sealed; and yet there is a remnant, even amongst the youth, that is near to my life; but I think the number is smaller among the young men than the young women."

7th. She remarked on the singularity of her trials in her youth, and her first coming forth in the ministry,—that her lot was cast in a poor part of the nation as to Truth, many pulling back, and but few or none to help forward, yet she was taken as from the milking pail, earning her bread by the dint of labour and industry, and called to bear a testimony against wrong things, through many difficulties outwardly, as well as perils from false brethren, to which many in this land are no strangers. She said that some of her friends would have had her to keep a journal or history of her life and sufferings, which if it had been done would have been a singular one.

8th. Very low and poorly, but urged me to go to our monthly meeting, which I did, and upon my return found our dear daughter Susy with her. She had a violent fit of coughing; and when a little over it, she said she did not know but she would go off in one of these fits,—that she had rather not, but go off quietly, if it was the will of the Lord; but was willing to resign all to him.

9th. This morning she spoke encouragingly to P. Yarnall, who has forsaken the broad way, and taken up his daily cross.

15th. David Sands, a Friend from New York government, paid us a visit, and was concerned in supplication by her bed side; after which she had feelingly to repeat some of her experience and sufferings in her first coming forth in the ministry; and also expressed a sense of sympathy she had with our said Friend in his extraordinary labour amongst us; upon which he and all present were broken into great tenderness. He afterwards observed to me that she was

rightly led, and that her language was to him intelligible, and tended to his encouragement and satisfaction.

23d. My dear wife urged me to go to the Spring meeting, said she believed she might live some weeks, and that it would give her pain if I did not go, as sundry subjects of great importance were to be considered in the select meeting, therefore advised me to go, and to get down deep, deep. I went, and returned again on fourth-day evening, bringing with me my beloved young friend Anne Emlen, and found my dear wife in much the same low state of health as when I left her. I had, while in town, received a letter from our son Joseph in Ireland, with comfortable intelligence. On my reading it to her, she said with Jacob of old, "*It is enough, Joseph is yet alive:*" construing that passage not only to mean a natural life, but a life in the Truth, which she had a hope is in a good degree the experience of both her absent sons; and fervently prayed that it might be more and more their happy portion.

4th mo. 2nd. A visit this morning from the committee of the monthly meeting to our family, was held in the parlour; my wife being too weak to bear the exercise thereof in her chamber; but upon Friends taking leave of her, she spoke comfortably to them, to the tendering of all hearts present. Sat up a while this day with much difficulty, and gave excellent advice to a grandson who came to see her. Lying on the bed in the evening, under much oppression in her breathing, she said, "Oh! to be ready for the midnight cry, Behold the bridegroom cometh, go ye forth to meet him; having oil in our vessels, and having on *the breastplate of righteousness*, and the sword of the

spirit, and taking the shield of faith, whereby we may be able to quench all the fiery darts of the wicked!" And a short time after, on my waiting on her, she said, "O my love, thou art doing much more for me in the name of a disciple, than giving a cup of cold water; mayest thou be rewarded." After a little pause, adding, "It was nothing short of the invisible holy hand that brought us together, and I hope nothing else will ever be able to separate us; we have mourned together, we have rejoiced together. I once feared that the powers of the earth, the confused powers would have been suffered to part us; but now I hope otherwise." And many, yea very many have been her sweet persuasions and exhortations to faithfulness, and a deep indwelling with the Lord, and to mind the pointings of his holy finger, and he would be more to me than she could possibly be.

5th. Between twelve and one in the morning, an alarming change took place, and being in great pain, she said, "Oh! may the staff still accompany the rod; as the servant of the Lord said, '*Thy rod and thy staff comfort me still;*' and with Job, 'Shall we receive good at the hand of the Lord, and shall we not receive evil?'" And after a season of sore conflict and begging that the best help might be near to support, with a grateful heart, she had to say, "Glory, glory, glory be given to him who can alone relieve the poor and needy," and with hands uplifted triumphed in an heavenly song.

6th. The following extract of a letter from Anne Emlen to her aunt Armit, contains her expressions in the forenoon of this day:

“Our honourable friend is to all appearance drawing near to the conclusion of this life; her weakness is so great that she can scarcely speak, nevertheless Divine power gives a supernatural aid at times, and animates her to expressions with a strength marvellous in our eyes; and tending to our praise of, and confidence in that holy help through which we are enabled to do all things whatsoever his wisdom appoints us to do. She was just now raised in a language that I cannot do justice to, in endeavouring to recite, but the purport was, ‘The Lord will search Jerusalem; he will thoroughly search the Quakers, —he will blow away the chaff, but the wheat, O the heavy wheat! he will gather into his holy garner. It seems to me that many of the better sort amongst us are hastening to the grave. I do not repine at mine afflictions; for how small are my sufferings to his who suffered for us all, even in that trying moment when he said, ‘*My God, my God, why hast thou forsaken me!*’ The pure in heart shall see God. I do not call myself one of them, but I have been often burdened with impurity, with impure spirits that bring darkness into meetings. Oh! the professors of Truth, how often have I thought of their great privileges—how often have they been called unto and watered, yet remain unredeemed; there is much impurity in their skirts. If they refuse, they will be rejected and others called in; many shall be taken from the plough tail and from the milking pail. He will have his table filled,—he will have a people that shall stand for his great name,—he will not own the high flying Quakers. No, no: he is of purer eyes than to behold iniquity in Jacob, or transgression in Israel, with any degree of allowance, yet

he will take care of his little ones. O Lord, take them into thy bosom, and lead them safely along, thy visited children, both in this country, in the land of my nativity, and in England, and when thou gives them a word to speak, let it be according to thy command.' ”

During Anne's penning this, she asked for her, and said, “Nancy, my dear, I have something on my mind to say to thee about the city. The folly (I would not willingly call it iniquity, but upon strict examination, believe it may be called iniquity) of laying out their dead, has been a burden to me many times of late when I have been there. I have wondered at the pomp and vanity, and the cost, how much for no good purpose at all, but to be buried with the mouldering body. I do not doubt that it would amount to pounds; and how much better it would be to throw it into some poor Friend's family. I did not know but I should have mentioned it at the Yearly Meeting, but I got enfeebled, and I prayed it might rest upon some other, that it might be done, if not then, at some other time.” Upon replying it had often been a burden to her also, she added, “Ah! I had it to say to thee, and may be it will be a spur.”

In the afternoon she mentioned some of the words of Amos: “‘I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit,’—low employments, but the Lord raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes;” alluding to a passage in Hannah's song of thanksgiving; adding, “When I have been sitting in the high gallery among Friends, I have wondered

at it. There was none of my predecessors that ever I heard of, that appeared in the ministry, except my dear mother. John Hunt prophesied of me before he knew me in the meeting I belonged to, that there was some one there who would not be concerned for purse nor scrip, nor two coats, but to go forth and publish the glad tidings of the gospel; and Friends remarked, that there was nobody for it but Susy—which exceedingly humbled me.”

At another time she said, “I believe I have a deal to go thro’ yet, before I am released; for what cause I know not, (may I be preserved in patience) whether it is on my own account, or to strike a fear in the beholders, I cannot tell; but this I know, a death-bed is a searching thing: it is there the grasshopper becomes a burden, yea, the least crime is then seen, and becomes a burden; and if so, what must great sins be?”

11th. On taking leave of her daughter Susanna Judge, who was under a necessity to go home, she said, “If thou hears of any sudden change, dont be overmuch surprised; for about seven months past, it has been a time of weaning by little and little, and thou wilt know where to look for succour, even to that hand which was thy poor mother’s support from her youth, who has been a woman of sorrows and much acquainted with grief. My latter days have been the easiest, but I have never forgotten the wormwood and the gall; and this I would have my friends to know in the land of my nativity; as some there said I would grow proud if ever I came to have substance; therefore I would have them to know, and that not for my sake, but for the precious testimony’s sake, that the southern breezes

have not soothed, so as to make me forget myself. It is true this has been a pleasant spot to live in, and with an agreeable companion, and I believe it was nothing short of the good hand which so provided for me, but my mind has not been absorbed in it: this I would have my dear children and friends to know; and thou my dear, can let them know it, both in my native country and in England, such as are acquainted with me."

This evening she told me she felt herself worse, gave directions about her coffin, and how she would have things ordered in laying her out.

12th. Being meeting day, she desired me to attend it, adding, "My place is here, to struggle with my bodily affliction for a season;" and in the afternoon said, "I thought the coast had been clear, that I might have launched out of time into the ocean of eternity ere now, as a boat well accoutred, but I was mistaken, and now am still resigned to his will who has a right to do as he pleases with his own: I murmur not, nor dare to say, What doest thou?"

19th. John Perſy, Hannah West, and divers other dear Friends were here; John sat and looked at her as she lay in a quiet sleep, and being careful of disturbing her he slipped away without speaking to her; and upon being asked what he thought of her, said, he thought she was a child of heaven, and desired none might be too anxious for her longer stay here, but that her near connexions might give her up cheerfully. Upon her awaking, I told her John was to see her, and desired his love to her; she said, it was acceptable, and bid me when I saw him give her love to him in return, and address him on her behalf in the language of Joseph to the butler,

“When it is well with thee, remember me.” The same morning in the hearing of a few Friends, she cautioned against a light chaffy spirit, getting up in a show of religion, and was led in a remarkable manner to speak of the hypocritical, ungodly Quakers; and signified a terrible day would overtake such, sooner or later.

5th month 1st. This morning upon my asking her how she did, she answered, “A calm before a storm;” and about two hours after, told me she was apprehensive of a violent return of her disorder, cough and distress of breathing, and doubted her coming over it, and chose to take her leave of me; which she did in a most solemn affecting manner.— She then asked for Anne Emlen, (who had just stepped out,) desiring she might be present at the time, for she had felt the sympathy of her spirit in some conflicts heretofore, and said she would like to have her near her; to whom, on coming to her she said, “O my dear creature!” and then after a pause, “O my dearest Redeemer, help me if it be thy will, until the thread be cut, and then, Oh! be pleased to be with my beloved husband in every gloomy season, when he may have none to unbosom himself to.” After panting awhile for breath, she proceeded in a lively powerful supplication to the Almighty, that he would be pleased to preserve his people in general, and particularly the beloved rising youth, not only out of the by-ways and crooked paths, but from the subtle transformations of satan in his appearance like unto an angel of light. After this, being helped beyond her expectation, she with great composure of mind, ordered in what manner she would be laid out, and the linen for that purpose to be laid ready

by itself, that no hurry might be at so solemn a time, having been grieved to see people at a loss to come at things on such occasions, and said, every thing necessary should be ready at hand, and that she was most easy to mention it before she grew weaker and unable to speak about it.

The linen was some of the meanest she had, though decent and good enough, (she said) to go into the ground; and the coffin to be of black oak, being the most common wood in this country.

Whilst in this severe fit, on my feeling for her pulse, she signed to me to feel up her arm, which I did, and then with difficulty she asked me if I did not feel it there, I answered yes. "Ah! then," said she, "there is reason to rejoice in a hope I shall soon go. It was so with thy dear aunt Elizabeth Jacob, and she was soon released, who was one eminent in her day for the turning of many to righteousness, and is now reaping the fruits of her labours: and Oh! I hope soon to join her spirit and the spirits of the just.— Oh! may the distant branches of her family walk in her steps! may her grandson and his spouse with their children walk in her's and dear Isaac's footsteps. Do, my dear, remember my endeared love to them. Gratitude still fills my heart to that family, and to Friends at Waterford in general; to John Hutchinson, Archibald Balfour, Joshua Strangman, and theirs; to M. Cherry, Mary Ridgway, and Jane Watson."

This, though an afflicting day, is to be remembered for the fresh descendings of heavenly love on my dear wife, supporting her in her great distress of body, and baptizing in a degree the minds of all present in the laver of Divine love.

2nd. A day of more ease, which excites thankfulness. In the evening, as we were moving her, she prayed that she might be thankful enough, saying, "There were ten lepers cleansed, and but one of them returned and gave thanks; but Oh! that I may be of the number of the thankful."

Two young women from Maiden-creek called to see her. She was scarcely able to speak to them, but after they had taken leave, and were about to go, she told me she desired to speak to the tall one, (not knowing their names,) who, on her returning, she tenderly exhorted to faithfulness; though difficulties might attend it, yet the Lord would help her through. And to the youngest she said, "Dear child, be humble; for it is in the low valley of humility the Lord will teach thee of his ways."

The same evening, speaking of some who, full late, had paid respect to her painful exercise and faithful exhortations to and concerning them, she said, "Well would it have been for the old world, had they taken warning at the sound of the hammer in the building of the ark; they might, peradventure, have escaped destruction."

4th. Much difficulty and distress attending her this morning, she cried out, "O come! come, dearest Lord, and take me to thyself, even into thine heavenly kingdom, of the joys whereof I have a foretaste."

6th, and first of the week. With a sweet heavenly voice, she said, "O thou Physician of value, come, come quickly, and take me into paradise; for I long to be with thee there."

7th. A general failure of nature seemed to advance and grow upon her, but she continued in a sweet,

heavenly frame, and had less pain than usual; often repeating her desire to be dissolved if it was consistent with the will and pleasure of the Lord. About midnight there appeared an alteration, and the family were called up. She desired that all might be quiet, and seemed composed, breathing with less difficulty, but weak, and some time after desired me to ask a friend present, what she thought of her. I did, and returned for an answer, that she thought she would not be long with us; but that is no terror to thee. She answered no: and lying a considerable time without speaking, I asked her quietly if she wanted any thing; she said "No, my dear heart"—and seeing her son Robert sitting near her, she reached forth her hand, and said, "O my son, dwell under the weight," (alluding to the confession he had made to her a few days before, that the grief he had given her by his transgressions, was as a millstone about him;) and a while after added, "Mayest thou be saved."

She reached her hand, took hold of mine and kissed it to take her leave of me: I returned the salutation in the same manner without a word; then putting her hands under the clothes as if going to rest, she passed away quietly in a short time, about the fourth hour in the morning, like one falling into an easy slumber; and such an awful solemnity attended our minds at that period, as entirely forbade every degree of anxiety. This was in the morning of the 8th day of the 5th month, 1781, and her remains were interred on the 11th, at Uwchlun, attended by a very great concourse of people, being the largest funeral that ever was known here. A friend who was present, remarks as follows:

“After the corpse was interred, a solid meeting was held, the house being crowded to overflowing. Soon after the company had taken their seats, a solemn pause ensued, when William Savery, of Philadelphia, (who at that time sat near the centre of the meeting house) addressed those present, in a few pertinent observations, which added *weight* and *solemnity* to the meeting. They were very acceptable, and served as an introduction to other communications—a number of *eminent ministers* being present. He was soon followed by *Hannah Cathrall*, of Philadelphia, one who was held in high estimation as a *minister*. After she sat down our beloved friend *Samuel Emlen*, in his peculiar manner, rose, and commenced with the observation of the apostle Paul,—‘If I be not an apostle unto others, yet doubtless I am unto you: for the seal of my apostleship are ye.’ After a pathetic discourse delivered by him, he closed with observing, that his anxious desire was, that we might all be favoured to dwell under the divine influence of those *precepts* of the *Gospel* which had been so often recommended by our dear departed *sister* to many who resided in Chester county, and other different parts of this widely extended continent of America, and who were as *lasting seals* of her useful labours amongst them. A precious solemnity covered the meeting at that time, when Jacob Lindley rose, whose dignified presence had a tendency to increase it. He was much favoured in his communication on the occasion; and the powerful testimony which he bore, appeared to crown the solemn opportunity, and administered *comfort* and *consolation* to many minds. Soon after he sat down the meeting closed.”

Friends both far and near had manifested great love and affection in visiting her, which she would frequently remark with gratitude to the great Author of love, who had given her such place in the affections of his people. Our dear friend Samuel Emlen, on beholding her remains, expressed himself thus: "Having served God in her generation, she is fallen asleep in the arms of everlasting mercy: Oh! what a comfort."

And now, my dear and precious one, having done what I could for thee to the best of my understanding, may I not a little relieve my mind in a few remarks on thy worth, indulge a sigh, and let fall a tear over thee, which at thy request, and for thy sake, I hitherto as much as possible endeavoured to restrain. I begin with the expressions of a choice youth whom thou loved, and which fell from her lips a few minutes after thy peaceful close. "Awful indeed is thy presence in death, and it was much so in life. Oh! may we who are left behind, seek to be clothed with that power which made thee so."

And although thou desired no encomiums on thee, yet thy example in an early dedication of heart to the Lord, and the promotion of his blessed Truth upon earth, deserves to be remembered by thy survivors, and recorded as with a pen of iron, never to be erased or blotted out.

Thy deep and reverent waiting in silence in meetings, was as a check to forward spirits; and often in our large assemblies, or solemn feasts, the last wine was the best wine, administered through thee. Oh! who in these respects shall fill thy seat, or stand in thy place? A most endearing help-meet thou wast to me, and extensively useful in thy family and neigh-

bourhood. I mourn my loss. But this one thing I rejoice in: I never grieved thee willingly. Our life was one continued scene of love to each other. Now, a mother and a spouse is removed, in part, peradventure, for my refinement. If so, Oh! may it have that effect; and that with the submission becoming a chastened son, I may kiss the rod, and so persevere through life, as that my soul may rest with thine at last, and know an end of all trouble.

THOMAS LIGHTFOOT.

The following Reflections were written by Hannah Griffiths, on reading the foregoing account of some expressions of Susanna Lightfoot in her last illness.

Here we may view, in nature's weakest hour,
The glorious triumph of religion's power;—
A rock unshaken!—never failing trust!
From beds of anguish,—to the bed of dust!
Behold how christians, as the storms increase,
Fix their firm anchor on the rock of peace,—
The sure retreat,—in every danger nigh,
Which shall, triumphant, all the storms defy;
Out-brave the flood, tho' wild its surges roar,
And land them safe on heav'n's immortal shore—
That shelter'd calm of sweet, serene repose,
Where grief shall cease, and every storm shall close.

Now shift the scene one moment, to survey
The busy triflers of probation's day;
As flutt'ring insects of the vernal hour,
The pride of wealth, the insolence of power;
Fame's potent blast, and beauty's smiling bloom,
With rambling folly's variegated plume—

Where found, when death approaching shall deride
Each fancied claim of sublunary pride?
Your life expiring with the fleeting sand,
And the world sliding from your grasping hand?
Oh! then—where then the anchor of the soul,
“When the storms thicken, and the thunders roll?”
When promis’d prospects mingle with the dead,
The past reflection, and the future dread?
Where now the covert sure, the arm to save,
And cheer the dreary passage to the grave?
The christian’s hope alone remains secure,
To aid the conflict of the final hour.
Through the deep gloom, see faith illustrious shine,
His hopes immortal, and his strength divine.
Firm, though ‘around him satan’s darts are hurl’d!
Calm, ’midst the terrors of a trembling world!
Redeem’d from evil, and refin’d from earth,
He feels a life, beyond the reach of death;
Which shall survive (in its own native clime)
The wreck of nature and the close of time.

Philadelphia, 1781.

FIDELIA.



Reflections on Cholera.

Amongst the awful visitations of mortality with which mankind have been afflicted in modern years, perhaps there has been none which has produced more serious impressions of alarm on the generality of sensitive and reflecting minds, than what has been denominated the Asiatic cholera. Where it has prevailed, there has appeared to be no age, sex or condition of life, nor any local situation exempt from its ravages, nor even any specific medicine discovered to rescue from its hasty work of death.

However free-thinkers may be disposed to affect to find natural causes for such solemn dispensations of Divine admonition,—such diseases that baffle the reasoning powers of man, both in their appearance and progress, and speedy dissolution of their victims,—it is the part of wisdom to be instructed by such awful visitations, that emphatically seem to call upon all, even the most healthy, robust and strong, so to live as to have their accounts in readiness for a final settlement with their Judge, at a few hours warning. Although at present this dreadful visitant seems to have mostly left our borders, yet ought a due remembrance of the scenes that are past, so to operate upon the living, and those who were spared while the pestilence was sweeping away their contemporaries,—that the fruits of humility, uprightness and watchful circumspection may more and more abound. If, contrary to this, we should forget the rod, and him who appointed, or permitted it, and by our fruits give evidence that we have not been availingly instructed by the solemn season of mortality that is past, it may be that He who holds in his hand all the powers and operations of nature, may yet further plead with us “by terrible things in righteousness.”

To revive in remembrance some of the scenes of trial and affliction that are past, as well as to preserve from oblivion the virtuous example of some of those who met the pale messenger in his sudden and awful arrest, during the prevalence of the cholera in Philadelphia, in 1832—the following interesting memoirs are presented to the serious consideration of the reader.

An account of the awful dispensation of Divine Providence to the family of John Child, of Philadelphia.

On the 14th of the 8th month, 1832, my dear husband arose very much indisposed, took some medicine, and went to bed again. Samuel Bassett, a friend who was boarding with us for a short time, (his family being out of town) came in to breakfast, and said he had been very unwell during the preceding night. He also took medicine, and returned to his store. At noon they were both better; and at tea, Samuel said he felt as well as ever he had. I wished him to lodge with us, but he declined, and preferred lodging at his store. We all retired pretty well. About three o'clock the next morning, our beloved son Isaac, was taken very ill with the cholera; and although we had three physicians, and every thing was done that could be done, the violence of the disease was such, that he died in six hours and a half after he was taken sick. He was a very affectionate and dutiful child,—aged fourteen years.

15th. This morning, when Samuel Bassett came to breakfast, he said he had been very poorly during the night. I wished him to see a doctor—he did so; and the doctor said it was time that he had a great deal done for him—that he considered him in a very dangerous way. He went to bed about ten o'clock, never to rise again; and died in sixteen hours after he left his store. He was quite sensible until eight o'clock, P. M., when his sufferings were indescribable. He said very little, only now and then would say, "Oh! my poor wife." After I had been rubbing

him with a flannel wet with brandy and cayenne pepper for a long time, he said to me, "Oh dear! thee will be worn out with fatigue; if only my dear Mary Ann was here to assist thee!" I told him as that was not permitted to be so, I must try to supply her place. He said, "Surely thee has done it faithfully." We sent for his wife as soon as the doctors pronounced him dangerously ill; but when the messenger got to her father's residence, she was so ill that they did not inform her, until a second messenger brought word of his death. Although he said very little as to the state of his mind, I fully believe he was very sensible of his situation. Several times, after the spasms went off, and he could lay still for a short time, he would hold me by the hand and look steadfastly at me, and with his cheeks bathed in tears, seemed to evince that his soul was raised in humble aspiration to that hand who was pleased thus to afflict him.

I left him at seven o'clock in the afternoon to attend the funeral of my beloved son, who had died that morning. This was close work, to leave him in a dying state, and my dear husband too poorly to go with us to the funeral. When we returned, Samuel was insensible, and died about four hours after,—aged about thirty-four years.

Charles Middleton came to attend the funeral of our son that evening; but on finding Samuel Bassett so ill, he staid with him until he died. Soon after the funeral, my dear husband's disease became a fixed case of cholera, and he was so ill for two weeks, we had little hope of his recovery; and as Charles Middleton found it to be his duty to devote his time and attention to the sick at the hospital and other

places, he remained with us a great part of his time, until first-day morning, 18th. The afternoon before, he went to the hospital in Green street near Fifth. It was raining, and he found that the roof leaked, and that the sick were suffering from it; so he assisted putting a new roof on; but he got his clothes wet, and came back so much fatigued, that I was fearful he would be sick. However, after he had taken some refreshment and rested a while, he said he felt quite well. He went to bed about seven o'clock, and said, "Call me when you want me; three hours in the forepart of the night will be sufficient for me to sleep." He got up at three o'clock, and stayed until five, and then lay down again. This gave me much uneasiness, for I was sure he was not well. He got up at seven o'clock, and said he felt pretty well. He eat a very hearty breakfast, and was going to Jersey that morning to see his family, who were there on account of the sickness. But when the doctors came here to see my husband, they thought him poorly, and persuaded him to stay in town and take medicine.

Our dear son, John Teas Child, had been poorly with a cold and pain in his face, for a week before the death of his brother Isaac and Samuel Bassett—and after their death, his father being so ill, he became a prey to grief; so much so, that he neither slept nor eat but very little. He would often say to me, "Oh dear mother, what will become of us? has thee any hope of my dear father's recovery?" and then he would weep bitterly. On first-day morning, after Charles Middleton concluded not to go to Jersey, a note came from Samuel Bassett's father and brother-in-law, stating that they were at

Cooper's Ferry, on the Jersey side, and wished some one to come over and give them an account of our troubles. Charles Middleton and our son John went about nine o'clock, and returned about twelve; both very ill, although they said nothing to each other about their feelings. They came over to Arch street ferry, and Charles went directly to the hospital in Green street, where he had assisted in putting on the roof the afternoon before. He told them he was very ill, and they must do all they could for him; for he believed his case would be a very trying one; as it proved to be. He died before seven o'clock that evening.

When my dear son came in, he said, "Oh mother, where shall I lay down? I am so ill that I could scarcely get home,"—and from that time until about five o'clock the next morning, his sufferings were more awful than any one present had ever witnessed. He asked J. K. if he had ever seen any one die so hard as he did. He said, "No, John, I never have. I have seen many die at the hospitals and elsewhere, but I never saw sufferings to equal thine." About five o'clock in the morning, he appeared as if his strength of body was so entirely exhausted, that the disease had nothing to act upon; and then he was enabled to give evidence of the happy state of his mind. He requested that the family should be called to his room, as he believed his work was very near done, and he wished to take leave of us. He was favoured to impart much excellent counsel, addressing each one separately, and closed the opportunity by saying, "Oh! how I desire that you may all so act as to feel the same quiet re-

signation that I now feel, when on the very brink of an awful eternity."

Soon after, E. N. came into his room, and said, "Dear John, how does thee feel?" He said, with a smile on his countenance, "Very weak in body, but my mind is strong—full of love to God, my Saviour, and to all mankind." She then kneeled by his bed side, and prayed fervently, that his passing through the valley and shadow of death might be made easy; and he afterwards said he believed her request was granted. Soon afterwards the three doctors came into his room. When they were seated around his bed, he looked at them, and with a smiling countenance said, "My work is almost done." Doctor P. took his hand and said, "John, how dost thou feel?" He said, "As to the poor body, it is weak indeed; but Oh! my soul is strong: it is quietly resting on that Arm which is able to carry me through all. Blessed be his holy name forever." The doctor then said, "Oh! what a strength to my tried mind at this time of close proving, to feel the evidence I now do of thy happy state. I never have felt more assurance when by the dying bed of advanced age: how cheering to find it in a youth. Surely thou hast not been following cunningly devised fables, but the living substance." Soon after, my dear son said, "I have been looking back, and endeavouring to trace my past steps, and how thankful I feel that I have been preserved from a desire for gunning or fishing, as I consider them cruel sports;—and from pastimes of any kind. And Oh! had I known how short and how precious my time was, I should have known I had none to spare." He then took me by the hand and said, "Oh my dear mother, I do not

wish to reproach thee, believing that thee thinks thee does all thee can in the right management of thy children; but there is a great need for more religious care in this day of great departure in our society. Alas! for the young, the gay, and the giddy! how different their views will be when placed in my situation! How all the pleasures of this world will be stained in their view!"

On seeing me give way to my feelings, he said, "Oh my dear mother, how I desire to see thee more resigned. I may tell thee, this is not an unexpected event to me: I looked for it several days ago; and I prayed fervently that the Lord might take my life as a sacrifice, instead of my dear father's; and I believe my request will be granted. I shall be taken, and he will be restored to his family. And what is my life in comparison with his? I have no one dependant on me. Oh! how different is my situation from Samuel Bassett's or Charles Middleton's! I have no wife or children to bind me to this world. Regret me not because I am young, for this must be the end of all:—no matter whether I go at the age of twenty, or live to old age; my work is done." He then spoke of his relations in the western country, and said, "Give my love to them, and tell them I am willing to die: Oh! yes; more than willing,—I die rejoicing." He then asked for drink—took the tumbler and drank a little—then felt his pulse, and said, "All is done; my pulse is gone, and I shall soon be done with the troubles of time." He then spoke of those of the family who had gone before him, and said, "They are gone but a little before me: we were dear companions here, and we shall soon be joined in the heavenly host, to part no more." Then

placing himself straight, he ceased to breathe, without moving a limb, aged about twenty years. It was about twenty-three hours after he had crossed the river, and walked from Arch street ferry. He was interred at nine o'clock the next morning.

In about two weeks my dear husband was able to ride out, and recovered his health gradually, but he remained weak for a long time.

I am willing to add to this account of my beloved son John, a circumstance which took place a few months before his death. On going to get a coat made, he came to me in a very affectionate manner, and said, "If thee and father are willing, I should like to have it made double breasted; as there is scarcely a young man at our meeting but myself with a plain coat, I feel like a speckled bird." I told him, so much the more need, if there was but few, for those few to stand firm. And I desired he might remember that he was the eldest, and that his example would have great influence on his brothers; and I should be very sorry to see him make a change. I then told him he knew my mind, and now I left it to himself; if he made the change, it was of himself, and I must submit. He said no more; but when the coat came home, it was as plain as he had ever had. When I saw it, I said, "Well, my dear son, thee was willing to submit to my desire." He said, "After hearing what thee had to say, I lost all my anxiety; believing it would give thee more pain than it would give me pleasure." When he was about to leave this world, it was a great satisfaction to him that he was not leaving any thing that would be a stumbling block to his brothers.

RACHEL T. CHILD.

A memorial from the monthly meeting of Friends of Philadelphia held at Cherry street, concerning our dear deceased friend, Rachel Rowland.

Under a feeling sense that "the memory of the just is blest," and believing that the pious and bright example of our departed friend, by being held up to the view of survivors, and especially to our beloved youth, may tend to raise in their minds a desire to follow her, as she endeavoured to follow Christ,—we are engaged to give forth this memorial of one whom we esteemed as a mother in Israel.

She was the daughter of John and Rachel Edwards, of this city, and was born on the 2nd day of the 7th month, 1766. Her father was a member of the Episcopal communion, and both her parents died when she was a child. About the ninth year of her age, she was placed with a valuable Friend; and during her residence in the family, she became convinced of the principles of Truth as professed by us, and was received a member of our religious society.

In the twentieth year of her age, she was married to Isaac Buckbee, with whom she was united until the awful visitation of the yellow fever, in the year 1793, which clothed the city of Philadelphia as in sackcloth and ashes, from the desolating effects of the pestilence which walked in darkness and wasted as at noonday. Her husband was removed by the epidemic; and in the same season her beloved friend who had watched over her as with maternal care, was also taken away; and during her widowhood, three of her children died.

Previously to this period, she had opened her mouth in the ministry in our public meetings; and

as she was favoured to abide in resignation under her heavy trials, her religious experience deepened, and she became increasingly qualified to engage in the work whereunto she was called; so that it might truly be said of her, "I have refined thee, but not with silver, I have chosen thee in the furnace of affliction." And as obedience kept pace with knowledge, she was enabled to bear a living testimony to the gospel of Christ, which she had found to be the power of God unto salvation, and her anchor of hope and consolation, amidst the afflictions that were permitted to overtake her. The monthly meeting to which she belonged was prepared to acknowledge her gift, and she was recommended as a minister.

In the year 1799, she entered into marriage with our friend James Rowland. In the discharge of the interesting duties of a wife and mother, she was truly exemplary, and was remarkable for her care and tenderness towards all her household. In her intercourse with her immediate friends and others, her christian meekness and simplicity, combined with a mild and engaging manner, were peculiarly calculated to call forth the respect and esteem of those with whom she associated; and by her neighbours she was much beloved.

Having drunk deeply of the cup of affliction, she was eminently qualified to administer the balm of consolation to those who were suffering under either bodily or mental trials; and her time was much occupied in following the example of our blessed Lord, in going about doing good. Her labours of love were not confined within the precincts of our own religious society, but her christian benevolence extended towards all the human family. Hence, it was

her concern, under the direction of her heavenly Guide, to visit the abodes of sorrow; and in the chambers of sickness and death, her affectionate spirit was remarkably qualified to sooth the anguish of the afflicted, and gently to point towards that Divine source whence all real consolation flows.

Having been an orphan herself, her heart was opened towards this interesting portion of the community, and in her the young and inexperienced found a sympathizing friend.

She took great delight in reading the scriptures of truth to her children and other members of her family, and often quoted and applied them in a pertinent manner in her public communications.

She was diligent in the attendance of meetings for worship and discipline, and manifested a continued concern for the promotion of Truth, being remarkable for her solid and inward travail for the arising of that light and life, which is the solace and crown of our religious assemblies. Her public approaches to the throne of Grace were fervent and impressive, having a powerful tendency to solemnize the minds of the congregation, and to gather into the same deep and reverential feeling which influenced her exercised and devoted spirit.

She participated deeply in those trials which Friends have recently passed through, and long suffered in silence under many of the afflicting occurrences which finally led to a division in our religious society: but having been preserved in a state of meekness and quiet suffering, she was, in the renewed openings of Truth, again favoured to stand as an instrument through whom the benign influence of gospel love flowed in our meetings to our encou-

agement and consolation; enabling us to raise thankful hearts to him who remains to be the leader and Redeemer of his people.

In her last illness she was mostly confined for nearly five months; and although she passed through much bodily affliction, her mind was favoured to experience resignation to the Divine will. She knew in whom she believed, and calmly reposed her confidence on that never failing arm of Divine power, which had supported her through life.

To a female friend who passed much time with her in her last illness, she stated that she had no prospect of recovering; and supposed it would be a satisfaction to her friends to know something of the state of her mind at that solemn period; and remarked, that she had not left the work to be done at that late hour;—that her day's work was finished, and she was patiently waiting for her change;—that all was peace within, and nothing in her way.

During the progress of her illness, she also expressed to the same friend (when speaking of the late division in our religious society) that she felt entire peace in the step she had taken in regard to this matter—that it was the result of much deliberate consideration—that she had never looked back at that act with regret, but on the contrary, the contemplation thereof was always attended with peace and satisfaction; and that her faith and hope remained firm and unchanged in that divine Arm of power which had been near, and had supported her through many trials.

After informing a friend who was sitting with her, that she had not been able to lie down for six weeks, owing to her cough and difficulty of breath-

ing, the friend remarked that her nights must be trying; she answered cheerfully, "Oh! no: they are all peace. I often look round my chamber at night, and think it's all heaven, although I have nothing to boast of. I have my low times, but it's peaceful poverty, and this I consider a favour."

On another occasion she remarked to a friend and his wife who called to see her, that she had experienced many long and tedious sicknesses, but never one in which she had been so uniformly favoured with tranquillity and peace—and that during her illness she had been reminded of an expression of Samuel Emlen's, "That all was so calm, there was not even a breeze to ruffle the surface."

A short time before her close, she expressed that she was waiting to be released,—that all was peace, and not a cloud in her way. She quietly departed, as one falling into a sweet sleep, on the 9th day of 2nd month, 1830, in the sixty-fourth year of her age, and her remains were followed to the grave by a large body of Friends and fellow citizens.

Thus it has pleased our great and holy Head to remove one of his faithful labourers from the church militant; and we humbly trust that having been washed and made white in the blood of the Lamb, her redeemed spirit has been permitted to join the church triumphant in heaven, and to receive the welcome sentence, "Well done, good and faithful servant—enter thou into the joy of thy Lord."

The foregoing Testimony was read in, and approved by the Quarterly and Yearly Meetings of Friends, held in Philadelphia.

Letter from Edward Stabler.

Alexandria, 7th month 31st, 1899.

I sent thee a message, my dear A., by thy sister from New York, acknowledging myself thy debtor, and promising to make payment as soon and as well as I could. But the promise has been all that has been in my power, as I have been travelling from place to place ever since, until the 23d, when I was favoured to return to my dear family in good health. The same blessing had been dispensed to me during my whole journey, for I think I did not feel any thing that gratitude would allow me to call *a pain*, while I was absent from home, for sixty-five days. My visit has been a very interesting one indeed. The hearts of my dear friends were every where open to receive me—and though I was opposed in two instances, yet the efforts were so feeble and embarrassed, that they were without effect upon any but the opposers themselves. To them, indeed, they were a serious disadvantage, not only immediately, by the tendency of these *hostile tempers* to destroy the peace of their own minds, but from the effects they had upon the multitude, before whom their disposition to injure, without the power, was so obviously manifested. The impression made upon my mind by their efforts, was compassion for them, on account of the mistaken course they were pursuing, which could only tend to their own distress and discomfiture.

But, my dear friend, all these things may be made instructive to us, by showing us the true nature of those realities in which we are all so deeply interested. Observation and experience alike prove to us,

that, independently of all *theories* and *dogmas*, *our minds* are *blessed*, or made *miserable*, by the tempers or affections which sway or govern them; and as these are permitted to proceed into *action*, they then produce *natural* and *moral* good or evil, which severally, *beatify* or *distress* the members of the human family, in their natural and moral relations. And I cannot see any applicable meaning in the recorded experience and sentiments of the holy men of old, nor any utility from the perusal of their writings, except that which refers to *these*, as the immediate causes of all righteousness and iniquity, and their successive consequences forever.

Thus, when the holy Jesus three times admonished his disciple Peter, "Feed my sheep,—feed my lambs,—feed my sheep;" what did he mean? We do not find in scripture, (nor any where else,) that he ever *had* or *owned* any of the *animals* here named. He must therefore have alluded to other things, of which these animals were adduced as a proper symbol. And *these* will be found in the *innocent*, *harmless* and *gentle* affections, which distinguish the *lamb* from the *tiger* and the *wolf*. And as every nature requires its appropriate food to sustain its life, and promote its increase, so the kinds of life which produce these tempers, are capable of being fed, and thereby of increasing and multiplying. Their food also is as different as their natures; for we know that the nutriment which sustains *innocence*, *meekness* and *gentleness*, is as different from that which sustains *guilt*, *arrogance*, and *fierceness*, as the food of the lamb is different from that of the tiger. This view then of the meaning of the admonition of Jesus, shows it to be of universal applicability, and univer-

sal interest. It therefore appears to me to constitute the only method by which true instruction can be derived from any part of the scriptures, whether preceptive or historical. For when we read in them the true history of a good or bad man, or people; what appropriable instruction can be derived from such a history, but from the fact, that the same things which governed *them*, and made them *bad* or *good*, will also, if they govern us, produce the same effects in us? And hence, the blessing pronounced by the holy Jesus upon "that faithful and wise servant whom his Lord had made ruler over *his household*, to give them their meat in due season." The household of the Lord is composed of all the *holy tempers and affections*, and if we feed and nurture them, we shall find *the blessing*, in experiencing them to be "ministering spirits to minister for us, as heirs of salvation."

I had many hopes of seeing thee and thy dear father when I was at Philadelphia and Bristol,—but I suppose you did not hear of my being so near you. Had time admitted of my following the impulse of inclination, I should certainly have gone on purpose to see your family, but as it did not, I had to be contented with continuing to love you without personal intercourse, as dearly as if I had been with you.—My best love again salutes you all, and I hope the kindness and generosity of thy heart will not permit thee to imitate my tardiness as a correspondent, but that thou wilt write soon to thy very affectionate friend,

EDWARD STABLER.

Testimony concerning Martha Longstreth.

Departed this life in Philadelphia on the 7th of the 3rd month, 1833, MARTHA LONGSTRETH, relict of Daniel Longstreth, of Warminster township, Bucks county, at the very advanced age of ninety-eight years.

This excellent woman had numbered a period of years to which few of the human family ever attain; and it may be truly said that she was not more singular in the extent of her life, than in the practice of her memorable virtues. She was well entitled to the character of a philanthropist, if active and diffusive benevolence can insure such a distinction to its possessor. Her beneficence and sympathizing disposition rendered her universally beloved, and attached to her a numerous band of grateful friends. And the same benevolent feeling towards the members of the human family, *without distinction of age or sect*, characterized her through the course of her life.

But her virtues were not of that ostentatious kind which has elicited the applause of the numerous charitable institutions that abound in the world—for the objects of her disinterested love, were sought out by herself, and *relieved or assisted by her own hands*. Like her divine Master, she literally *went about doing good*, and would often approach silently and unseen to the couch of woe, imparting consolation in sorrow, and relief in anguish.

She possessed a sound, discriminating mind—a judgment, clear, penetrating, and extensively conversant with the business concerns of life; and her

views as to the best mode of imparting relief or aid were judicious and practical. Although she well knew that the most efficient means of doing good to the poor, and improving their circumstances, was to encourage them in the assiduous pursuit of their respective occupations, yet she was liberal in giving alms, where her judgment clearly showed that they would confer a blessing on the receiver.

Her active habits led her to an extensive acquaintance with poor, industrious persons of both sexes, even many miles from her residence; and she delighted to inquire into their prospects of a comfortable living, and to administer suitable advice as occasion offered; while her practical good sense, frequently rendered such counsel of essential service.

Towards those who were engaged in mercantile pursuits, on a prudent and moderate scale, and who were honest and exemplary in their dealings, she made it a matter of duty to give encouragement.—But there was scarcely a department of business to which her judicious mind did not supply valuable hints and useful information. At the advanced age of ninety, I have heard her inquiring of a farmer relative to his crops, and his success or failure in certain operations of husbandry, with as much apparent interest as if she had been a young, enterprising agriculturist, just beginning business: and her inquiries showed that she was intimately acquainted with the subject.

Thus, her judicious and well applied beneficence, like the refreshing rivulet, under the control of the skilful farmer, diffused in its meanderings fertility and plenty—and like that pure and limpid element, it glided noiselessly along, while the superficial ob-

server would scarcely mark its vivifying progress,
but the practical christian and friend of humanity
has traced the course of the animating streamlet by
the increased verdure,

——— “which, with a livelier green,

Betrayed the secrets of its winding course.”

4th mo. 19th, 1833.

H.



REFLECTIONS

*On the Death of Samuel Fothergill, William
Hunt, and John Woolman.*

Whence, Oh! my friend, that sadly pensive sigh?

Whence those descending sympathetic tears?

Has thy firm bosom met the adverse shock?

Or dost thou feel another's secret woe?

No: 'tis a general, universal grief,

That swells thy bosom with augmenting pangs.

Thou mourns for Sion, mourns the church's loss;

Repeated losses recently sustain'd

By the removal of her valiant sons.

For who can view the stately pillars gone,

Those firm supports of virtue's stately dome,

And not unite in tributary tears?

No more a Fothergill, with Truth's bright shield,

Maintains the dignity of christian zeal—

No more he shines the mirror of the good,

The perfect standard of accomplish'd man.

Whate'er of great the moralist can boast,

Whate'er superior grace religion gives,

In him portray'd a finish'd character.

With what persuasive nervous eloquence

His lips have uttered this endearing call:

"Ye youth, ye rising youth, the hope of future times,

You who have felt the cords of heavenly love,

To draw and disengage you from the world,

Keep near the quick'ning, vivifying power,

Which freed from bondage Israel's favour'd sons.

So shall you grow to glad parental care,

And stand as warriors in defence of Truth.

On you the important cause must soon devolve—

Oh! be ye *faithful, upright, and sincere.*"

No more he speaks—his flowing periods cease—

No more he lights devotion's sacred lamp—

No longer warms and aids the ascending soul

To scale the altar whence his virtue flow'd.

For all proceeded from the throne of grace—

His light, his love, his ardent charity,

Are but the emanations of that Sun

Whose rays diffusive are the christian's strength,

His boon, his battle axe, and only hope.

Nor less revered the memory of Hunt,

That noble veteran in his Master's cause,

Who greatly left his wife, his native land,

With every pledge that renders life more dear,

To purchase that best gift—a peaceful mind.

You who with him have oft retir'd to sit

In inward silence, awful and profound,

Beneath the shade of Sinai's cloudy top,

To wait the unfoldings of mysterious love,

You only know the deep and ardent travail

Of his pure, his sympathetic mind,

In fellow-labouring, lent a sacred strength,

With yours united, rising light and life.

And thou, Oh! Woolman, venerable seer,

Art highly worthy of the plaintive lay.

In thee the astonish'd gazing world admires
 What this degenerate age can rarely boast,
 A faithful follower of a suffering Lord.
 'Twas *thine* the painful thorny way to tread;
 'Twas thine to bear a Saviour's dying cross.
 Redeem'd from earth, and earth's perplexing cares,
 Redeem'd from lawful and unlawful self,
 Thy mind was tutor'd, fitted, and prepar'd
 T' enjoy the highest privilege of man,
 A near communion with eternal good,—
 A fellowship celestial here below,—
 The certain earnest of immortal bliss.
 Thy only wish to hear and to obey
 The sacred mandate of supreme decree,
 Of him who calls to purity and peace.

Here stop, my pen, the fainter sketch forbear,
 Of what their retrospective virtues preach,
 Their bright examples thus address mankind:
 "Our painful, arduous warfare, now is past,
 Our minds releas'd from earth's precarious soil,
 Are gone to enjoy that liberty they lov'd,
 That full fruition of triumphant joy,
 For which we labour'd in our militant state.
 Mourn not for us—the living claim your tears—
 Weep for the dead in trespass and in sin;
 Tread the same path that centred us in bliss;
 The young encourage, animate the weak;
 Comfort the mourners, strengthen them who faint;
 That Sion thus may shake herself and shine
 With the bright lustre of her ancient days."

B.

10th mo. 29th, 1772.

FRIENDS' MISCELLANY.

No. 3.]

TENTH MONTH, 1836.

[Vol. IX.]

Memoir of Samuel Smith.

Samuel Smith, the author of the ensuing Journal, was a grandson of Thomas Canby of Bucks county, and was born the 2d of the 4th month, 1737, old style. His parents, Robert Smith and Phebe Smith, were worthy members of the religious Society of Friends. His father died when he was about eight years of age; in consequence of which the care of his education after that period devolved chiefly on his mother. She was a friend in the ministry; and was afterward married to Hugh Ely, of Solebury. Of her Samuel Smith says, "I was favoured to have a mother who laboured in much love not only to counsel, but to *restrain* from evil; and sometimes, when the effect was not so obvious as she could wish, she would be engaged in fervent prayer that her counsel might be as bread cast on the waters, that might be found after many days."

About the year 1763, he married Mary, the daughter of John Woolston, of Bucks county, and settled in Philadelphia. Here he followed a branch of mercantile business with which the sale of ardent spirits was connected. But his mind became uneasy with the traffic in spirituous liquors, and he relinquished the pecuniary profits of that business for the sake of the substantial treasure of a quiet and approving conscience.

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In the year 1770, he appeared in the ministry; and continuing in humility and watchfulness, he experienced a growth and enlargement in the gift; being particularly careful that his example and deportment should be consistent with the station of a minister of the gospel. In accordance with this view, he was a good example of moderation in his temporal concerns, and careful not to let his mind out after an anxious pursuit of the things of this world.

By the following memorandums it appears that his first travels in the work of the ministry were into New England in the year 1774, in company with Susanna Lightfoot and Elizabeth Robinson. In 1789 he embarked for England; and continued upwards of two years visiting Friends in England and Ireland. On his return, he produced satisfactory certificates of his gospel labours in those countries. After this he visited some parts of New England, Maryland and Virginia; and in the years 1800 and 1801, he performed a second visit to England, Ireland and Scotland. After spending about fifteen months in this religious service he returned, having, as he said, "through Divine favour, been enabled to perform this visit to the great consolation of his own mind."

In a testimony given by the monthly meeting of Philadelphia for the Northern District, it is stated that "in his various journies on Truth's account, he was careful to keep so near his guide as to be preserved from exceeding the limits of his concern, or continuing longer from home than the clear manifestations of duty required; being tenderly solicitous that the ministry should, in no respect, be burthen-some." His friends further testify, that "being *endued* with a sound judgment, and observing great

care and caution in his movements, he was qualified for a useful labourer in meetings for discipline."

In a memorandum made by him about the year 1813, he says, "Now in the seventy-seventh year of my age, I think it right to subscribe my firm belief to the sacred truth, that *obedience to the dictates of the pure, holy spirit, brings peace and happiness; but disobedience—reproof, correction, and trouble.* This I have found to be the case through the whole course of my life. And I think I have had this further evidence of the benefit of regarding this Divine monitor, or *principle within*, that where I have attended to its secret intimations, even regarding temporal pursuits, I have never been suffered to go very deep into perplexing entanglements. Thus, safety and happiness will be its blessed effects, both as it regards this life, and, no doubt, that which is to come. If I have been favoured to pass through seventy years of life with less difficulties and embarrassments than many others, I attribute it to that degree of attention I have paid to this inward monitor: and the greatest perplexities I have ever been in, have been by neglecting or disregarding it."

"Having looked over the foregoing, now in the seventy-eighth year of my age, I can afresh subscribe to the truth of it; and I have a comfortable hope that I shall be favoured to lay down my head in peace with the supreme Judge, and with all men.

SAMUEL SMITH."

About the time of his writing the above excellent remarks, he observed to two young friends who visited him, that "those who are sincerely desirous in all things to do right, will seldom be permitted to do much wrong." He further remarked in relation

to the ministry, that "a man's gift maketh room for him;" that is, by abiding low and humble, and waiting in the gift,—being careful to move only in the renewings of life, there will be such an evidence of the gift of gospel ministry that those who hear will own and acknowledge it.

The powers of nature gradually declined, so that for two or three of the last years of his life, he was prevented from going much from home; yet his love for the cause and testimonies of Truth, and his interest in the welfare of society, and particularly the rising generation, continued unabated. When his outward man failed, his inward man seemed to be renewed day by day; so that cheerfulness and innocence marked his conversation, which was often fraught with deep religious instruction.

Being confined to his bed a few days previous to his close, he endured much bodily suffering with meekness and patience. In the evening before his departure, he said, "All I can now do is, to desire patiently to endure my portion of sufferings, until it shall please the Master to release me. I have not ability *now* to look into my heart and my accounts there, but I feel a confidence that mercy and peace will attend me."

He departed this life on the 1st of the 9th month, in the year 1817, in the eighty-first year of his age, and was interred in Friends' burial ground, in Philadelphia.

Samuel Smith's constitution was naturally delicate, so as to unfit him for laborious occupations.—This circumstance is adduced as the reason for his removal to the city in the early part of his life, in

order that he might pursue some mercantile business for a livelihood. His attachment to the country and the place of his nativity, however, does not appear to have been effaced by a city life. He married in Bucks county, and had a farm there, which he called Walnut Green, at which he occasionally spent a portion of his time. Very many of his relatives resided in Bucks county, and he was one who even to old age duly remembered and highly valued the ties of consanguinity, as well as the friendships and attachments formed in early life. These feelings of affectionate interest in the welfare of his connexions and friends in Bucks county, together with his religious concern for the right education of the youth at large, might have been among the motives that induced him, in the disposal of his outward substance by will, to bequeath a considerable sum of money to Bucks Quarterly meeting, to be paid after the decease of his widow, for the purpose of commencing a boarding school for Friends' children under the care of said Quarterly meeting. Perhaps future generations may regret that this legacy was not accepted, on the terms stipulated by the beneficent donor, and therefore the object of promoting a guarded religious care in the education of Friends' children in that section of the country by means of such a public institution, was frustrated.

Another evidence of the expanded state of his mind, revolving plans of usefulness to others, even after his decease, is furnished in a memorandum which he wrote a few years previous to the close of his useful life, addressed to his nephew, "Robert Smith of Bucks county," in which are the following expressions, having a direct reference to the ensuing

journal of some parts of his life, which has been transcribed from his original manuscript.

“As the memorandums made in the course of my religious travels, may possibly be of some use to a few, at least, of my near relatives, I think well they should be put into the hands of my nephew, Robert Smith, who, if he finds any thing worthy of being extracted to be communicated to others, is requested to do it, but left entirely to his own judgment.

SAMUEL SMITH.”

A JOURNAL

Of some parts of the life, travels, and gospel labours of Samuel Smith, late of Philadelphia, deceased.

Memorandums of a Journey to New England in company with Susanna Lightfoot and Elizabeth Robinson.

The said Friends left Philadelphia the 21st of the 5th month, 1774, and I set out from home the 28th in company with my wife, and went to her father, John Woolston's, where I tarried till the 30th; then proceeded to New York, and attended the monthly meeting there; where was John Churchman and D. Byrnes. The 5th of the 6th month, was at Flushing meeting; next morning returned to New York, and set sail for Rhode Island—had for company White Matlack, James Franklin, and several strangers. We were less than twenty hours on our passage. Took lodgings with Joseph Jacob, a Friend about eighty-four years of age. On the 9th, attended Portsmouth meeting—a large gathering, where appeared in pub-

lic testimony, Theophilus Show and Patience Brayton. Dined at Jacob Mott's, whose possessions had been inherited by the same name for near a century and a half. Returned to Newport in the evening, and found our friends Robt. Walker, Susanna Lightfoot and Elizabeth Robinson, just arrived—we had an agreeable meeting on both sides. On the 10th the Yearly Meeting began. In the first sitting, Robert Walker requested the auditory to bring with them next time they came to worship, a little salt, for God was not pleased with their unsavoury offerings. Most of the sittings were dull and heavy. We then proceeded to meetings at Tiverton, Little Compton, Accoaksett, and on the 18th, had a large meeting at Newtown, with a plain good looking people, whose outside appearance encouraged us to hope for a blessed opportunity; but E. R. and R. W. had hard labour, and delivered close doctrine amongst them. We lodged at Timothy Davis's, and attended a meeting at Long Plain, which I thought was the most comfortable of any since I left home, and yet there appeared but few that were truly sensible of the place of true feeding. The 20th, attended the monthly meeting at Aponeganset, where the close testimonies delivered in the authority of truth seemed to make but little impression. On the 22nd, took boat for Nantucket, where we were kindly entertained by Wm. Rotch. We first had a meeting for Friends only, which was large, and insensibility much prevailed, though there appeared to be some who were concerned for the cause of Truth. On the 24th, select meeting began, to which I, being invited, went for the first time; and being afraid of the weight and exercise of those meetings, endeavoured to screen myself from it by sup-

posing I had no business there, and therefore need not labour; but E. R. was led so close to my state, that I was made willing to get down a little, in which I was led into a prospect of a field of labour and exercise to which I had heretofore been a stranger, and which almost discouraged me. It, however, proved a time of favour, and I was made thankful that all the burdens had not been laid on me at once, which I thought I never could have borne up under. We afterwards attended the Yearly Meeting for worship, and went to see the Indians—natives of the Island. They appeared at first in a dull, stupid state, yet several were tendered more than appeared at many meetings among the whites. At the monthly meeting the 27th, the people were admonished on the subject of will-worship being too much amongst them. Next day we left the Island, and landed at Falmouth, and on the 29th, Robert Walker and his companion John Simpson, left us to go to Aponeganset, and we went to David Bowerman's, near Falmouth meeting house; attended meeting there, and at several other places, till we came to Boston—thence to Lynn, Salem, and Newbury, and crossing the Merrimack river, we went to the Quarterly meeting for ministers and elders at Seabrook, also called Hampton. At our landlord, Abraham Dow's, we met with two of the former ranters of this country, who had lately been received amongst Friends (man and wife.) She had been indulged by request, to sit in the Quarterly select meeting. At meeting on first-day afternoon following, some words were uttered by the woman aforesaid, who attended the select meeting, which, perhaps was designed for pay for the favour granted her to sit in that meeting. On second-day, the meet-

ing for business was held, and a public meeting in the afternoon. A multitude of other professors collected about the meeting-house, in order to have a kind of frolic, but there being little or no preaching till near the close, many of them dispersed, and Robert Walker gave the rest such a blast about their breeding, manners and profession of religion, that it may be hoped, if they have any sense of shame, that Friends will not be troubled with them much again. This Quarterly meeting exceeded all, according to my sense, that we had been at before; there being more of self-righteousness, added to stupidity and darkness, than any meeting we had been at. We now turned back to Salem, in company with Robt. Walker, Jeremiah Hacker, and other friends. This return was unexpected to most of us, and affected some of the members of the eastern meetings, who expected our company their way; and it may perhaps have a better effect than a visit might have had at this time, and put them upon providing bread for their own houses.

On the 13th of 7th month, we had a meeting at Salem, which proved hard I believe to most, and particularly so to myself; temptation and discouragement so far prevailed, that I would have been glad to have left the Friends and returned home, could I have done it with reputation; concluding myself not fit to be a fellow-labourer with them. On the 15th, we had a meeting at Boston, the principal part of which was made up of other societies. E. R. was led to unfold the scriptures with clearness, and to impress the necessity of worshipping God in spirit and in truth. We then went to Mendon, and thence to Uxbridge, where the meeting was pretty large, and fa-

voured with some degree of the overshadowings of Divine goodness, in which the gospel spring appeared more free and open than in some other places. The 20th, had a meeting at Wainsoket, which was measurably favoured with Divine goodness, the gospel spring being open to the children and youth, but severe and condemning to some of the aged. We then had a meeting at Lower Smithfield, and went home with Moses Brown, near Providence. We proceeded to Swanzey, and thence to Newport, where we attended several meetings, one of which was their monthly meeting, wherein E. R. was led to recommend silent, solemn worship, and cautioned ministers against feeding the people with words. Crossing two ferries, we came to Rowland Robinson's, who was not in unity with Friends, but treated us kindly—thence to Thomas Hazard's, near which we had a meeting,—lodged at John Dockray's, and had a sitting with his pretty family of children, there being a son and daughter near grown up, and several younger who appeared to have been preserved in a good degree of simplicity and plainness. It was a time of favour, and we parted under the sense of it, and proceeded to a meeting at Upper South Kingston, appointed for Robert Walker. He and E. R. laboured with much power among them, but it seemed almost like water spilt on a stone. On the 31st, we were at Westerly—being the last meeting we had in Rhode Island. Robert Walker returned back to South Kingston, and we came on through Connecticut, and after passing Fairfield, we were stopped by Nathan Beers, who professed to be convinced of Friends' principles, and desired us to take a night's lodging with him; which we did, and were kindly entertained. Next

morning, Robert Walker and companion overtook us, stopping at this friend's house to breakfast, and we had a sitting with the family—something suitable being communicated, and we parted with good will for them; and passing through Norwalk, we came to Richard Titus's, where we were comfortably entertained, and then went to a friend's house, named John Cromwell, just by the Purchase meeting house, and attended the Quarterly meeting there. Lot Trip said something in the forepart of the meeting, tho' it did not appear to have much effect. Robt. Walker had an acceptable and close time after,—was led much in his usual style to the ministers, and particularly to the great ones. The meeting for business was conducted in the, too common, dull, lifeless manner, as in New England.

Next day, being first of the week, a mighty throng of all sorts except the good, collected, as tho' there was to be a great frolic. Robert Walker and E. R. had close doctrine, both to Friends and others. Much pains was taken by Friends going out amongst the people, and a justice of the peace assisted likewise: yet they could not keep good order; and just before the breaking up of the meeting, Robert Walker appeared under great exercise of mind, and standing up, declared in a prophetic manner, that they would never have such another meeting in that place—that the Lord was determined to thin the people—and instanced Egypt, after all the plagues and visitations were past, then the passover was kept, and the first-born commanded to be slain by the destroying angel. After meeting, we parted with Robert Walker, he intending for Oblong, and we for New York, where we arrived the 8th of 8th month, and put up

at Henry Haydock's. Next day attended their week-day meeting, in which E. R. was much favoured in supplication, and then in testimony—being close to the self-righteous and pharisaical state—such that loved the uppermost seats, &c., but very comfortable and encouraging to the youth.

We left N. York in company with Samuel Bowne and Eleanor Mode—attended meeting at Rahway, and then went on to Brunswick. Next day we met with John Warder on the road with a letter for Elizabeth Robinson, from Israel Pemberton, inclosing one from England; but as it gave no account of her husband, she let in discouragements to such a degree, that she had near fainted on the road. I got her into my chaise, and after consoling her what I could, she revived a little, and we reached Joseph Horner's near Princeton. After resting a few hours, Joseph brought us in his light wagon to Trenton ferry, and as we were crossing, our friends Thomas Lightfoot, Phebe Morton, and my dear wife, appeared on the opposite shore, having come to meet us. We went to Richard Downing's to lodge, and were kindly entertained.

Next morning, being the 12th of 8th month, 1774, the friends set off for Philadelphia, and I with my wife went to her father's, and stayed the meeting at Middletown next day. We got to Philadelphia that evening, and I was thankful to find myself at home once more, and may acknowledge with gratitude the favour of kind Providence, in preserving me in this journey through many trials and exercises, both of body and mind.

*Memorandums of his travels in England, Ireland
and Scotland.*

The ship in which I was to sail, left Philadelphia the 26th of the 5th month, 1789, and I went on board the 28th, near Newcastle.

3rd of 6th month. My mind is much preserved in peaceful quiet, though sometimes the strong ties of natural affection to those left behind, and sometimes the weight and importance of the work before me, with my great inability to perform it, break in upon the innocent quiet and peace which I am for the most part favoured with. 14th. Had a meeting in the cabin, and most of the ship's crew were present as well as the passengers. I hope it ended well. I felt an inward peace and quiet afterward, though the conflict was hard to put it forward. 3rd of the 7th month. This morning several birds called gannets were seen, which denotes land near. About eleven o'clock, saw Blascon's Island on the Irish coast, about thirty miles north of Cape Clear. 6th. Having passed Cape Clear, we run up towards St. George's channel—have had a delightful prospect of the high lands and mountains of South Wales, and are drawing near to Holy Head, or the island of Anglesea, about seventy miles from Liverpool. On the 9th, we landed at our port at Liverpool, and attended their meeting which was small and silent. I dined with Sarah Benson, wife of Robert, he being gone with her father to the Quarterly meeting at Lancaster. Her brother, Wm. Rathbone, jun. Toft Chorley, Rowland Robinson, (son of Thomas Robinson of Newport,) and John Engle, dined with us.

Liverpool appears to be a large irregular city, and very singular in having several large docks or canals running through it;—where a vast number of shipping lay intersected with the houses—the masts of vessels and house tops nearly ranging with each other.

I remained in and near Liverpool—attending their meetings and visiting Friends, till 22nd of 7th mo., when I rode to Warrington, and next day attended the funeral of John Foster's daughter, a young woman, just in the bloom of life—it was a solemn time. The corpse was taken into the meeting house, which is much the practice here. Then returned to Liverpool, and took passage for Dublin; Isaac Hadwin bearing me company. After being on the water four days we landed, and next day attended the weekday meeting at May street. Dublin is a populous city, supposed to contain near two hundred thousand inhabitants—its streets are crooked, and the buildings irregular; some of the people are rich, but many are poor and ragged. Oh Philadelphia! thy people are highly favoured—thy city the beauty of nations.

On the 3rd of 8th month, I set out for Rathfriland; and thence to the Quarterly meeting at Grange, near Charlemount. Then taking meetings, I came to Lower Grange, where I saw the house in which Susanna Lightfoot was born; it was a small stone house thatched,—and one mile from it, I saw the two gable end walls of the house where Ruth Courtney lived at the time Susanna Hudson, afterwards Lightfoot, was her servant. On the 15th, I got to John Hancock's near Lisburn. Have now been nearly round Lough Neagh, a lake twenty miles long, and about

ten in breadth. Many of the inhabitants of this country are extremely poor, and by no means so cleanly as they might be; their houses are generally thatched with oats-straw, and have earthen floors below—mostly one story, and some no window light, but one or two square holes in the wall. Some good two story stone houses are thus covered; though many houses have only mud or turf walls.

Belfast is a considerable seaport town, with crooked streets and irregular buildings. The country round about it is the best land and most improved of any I have yet seen in the country. Between it and Lisburn, are many beautiful seats, the houses being mostly whited; and the bleach yards are spread over with linen, which carries the appearance of snow in patches on the fields.

The 16th, was at Ballinderry, and in the afternoon at Lisburn; next day I went home with John Gough and dined with him. Then proceeded to Lurgan, a small inland manufacturing town, with a fine country round it. At Moyallen, my companion received an account of the decease of William Rathbone, who departed after a short illness, on the 11th inst. This was very affecting to us all, and much so to me, remembering his kindness when at his house, and thinking on the great loss it must be to his family, and the meeting he belonged to, though no doubt his own eternal gain.

Attended meetings at Ballyhagan and Castleshane. Only one family in membership with us at this last meeting. Then rode to Oldcastle and had a meeting—being the last in Ulster province. May just observe, I have got along so far to a good degree of comfort

and satisfaction, both to my own mind and I believe to others.

The 28th, was at Edenderry, one of the largest meetings I had been at—divers strangers came in. Near this meeting lived the great Thomas Wilson, a valuable minister; we passed by the walls of the house in which he died. On first-day following, attended two meetings at Mountmelick, and visited the school supported by the province for the benefit of poor children, and a boarding school kept by Mungo Bewley's wife, who was daughter to James Gough. This is a considerable manufacturing town, in the wool and worsted way. The meeting was large, being mostly made up of young people, divers of whom appeared hopeful.

About two miles from Mountmelick we passed near the dwelling place of old William Edmundson, and where he finished his course in this world. He was buried near his house, in ground given by him to Friends for a burying place. I also saw at Mountmelick, the only surviving sister of Mary Peisly, named Ann, an innocent, good spirited woman, who was employed in the school for the instruction of poor Friends' children.

Having meetings at Tullamore and other places, we came to Athlone, where Wm. Edmundson and his two sons were taken by the Raparees when they burnt his house. This town stands on the east side of the river Shannon, which divides the provinces of Leinster and Connaught, and is the place where king William's army crossed, and drove all the Raparees entirely out of Leinster province. Many of the people of Connaught province are remarkably poor,—their huts very little better than hog-styes in Penn-

sylvania:—indeed men, women and children, pigs, ducks and fowls, &c., seem all to herd together. Four pence per day in winter, and five pence in summer, are common wages for men. It may well be said indeed, poor Ireland! The 5th of 9th month, I attended the province meeting at Moat; and had the company of Joseph Williams from Dublin—my kind landlord Robert Grubb from Clonmel—his daughter-in-law, Margaret Grubb, Betsey Tuke, Eliza Pimm, and Robert Dudley, all from the same place. The meeting closed to satisfaction on first-day, and next morning we parted in much love—I then had meetings at Birr and other places, till we came to Limerick, which is a pretty large town, on the Shannon; we crossed this river on stone bridges of thirteen or fourteen arches. This town was formerly walled in, but now the wall is taken away and the town enlarged.

11th. Set out for Cork, and passed through a fertile country. It is just beginning to be harvest time for oats in these parts. Some began to cut wheat about the first of this month; the harvest being later than usual, owing to a very wet season. The wheat in general looks well. Of late years they export considerable of grain and flour, though a few years since much flour was imported. If the people had generally freehold estates, and were encouraged to improve, there need be no better country in the world: but the lands being mostly let on life leases, of about thirty to forty years, much improvement is not likely soon to be made. I attended meeting at Cork on first-day—a large house, and perhaps nearly as many Friends as attend Market street;—had a sitting at Samuel Neale's in the evening, which was a time of

renewing of strength, Samuel being very encouraging in speaking on the height, the length, breadth, and depth of the riches of the love of God, and how unsearchable are his ways, and past finding out.

21st. Having spent nine days in and about Cork, attended six public meetings, and had several private opportunities, I felt sweet peace; as also in a satisfactory season amongst a large number of hopeful youth, where Sally Grubb and Samuel Neale united in their testimonies to the superior excellency of the paths of virtue, and the benefits arising from a steady attention and faithful obedience to the Divine law.

Cork is a large city, irregularly built, and surrounded with hills. Most of the town stands so low as to be subject to be overflowed with water, and in some houses five or six feet deep on the parlor floors. Shipping cannot come loaded to the town by several miles. There may perhaps be about as many houses as in Philadelphia. The people in general look much better than in Dublin, though there are here also, as generally through Ireland, many beggars.

Next day, reached Youghall, where we had a meeting the day following to good satisfaction, and paid several family visits with S. Grubb, one of which was to a house where George Fox, William Penn, and many of the ancients had frequently held meetings and lodged; the present inhabitant on the female side being the seventh descendant from the first Friend who owned it, whose name was Robert Sandham. From this place we proceeded, taking one meeting in the way, to Clonmell. Here we were affectionately received by Robert Grubb, his wife's sister Eliza Tuke, Ann Broadhead, Sarah Alexander and Sarah Lees—all public but S. A. They keep

a boarding school of between twenty and thirty girls, conducted in the most pleasing and agreeable manner. They all sit down at one table, and observe a solid pause before and after meals. Such harmony, love, sweetness and quietude prevail, that one would not know there was more than a common small family in the house. The house stands on a small island near the town, which is a pretty thriving place, and is thought to be inhabited by some of the most industrious people in Ireland. It was once enclosed with a wall, and cost Oliver Cromwell a great many men to take it.

29th. Attended meeting at Waterford—and next day at Ross, where I lodged at Samuel Elly's, in a house one hundred and seventy-two years old—then rode to Jacob Goff's; (his house is fit for a nobleman, so elegant) his wife was a grand-daughter of old Thomas Wilson. I was informed they have had twenty-two children, and both look exceedingly well and hearty—were very friendly and kind, and as much in the simplicity and conformity to Friends' principles and testimony, as many in lower circumstances. Ten daughters and two sons are all that are living of the twenty-two children. Several of the daughters appear tender and hopeful.

Went back to Waterford, where we attended two meetings on first-day, 10th month 4th, to good satisfaction: next day were at their meeting for business, and felt nearly united to divers Friends in this place, particularly Mary Watson, a niece of Samuel Fothergill's, and my kind landlord, John Davis. Taking meetings at Enniscorthy, Mountmelick and other places, we came to Mountrath, where Mary Peisley belonged—where she was married—and where,

a few days after, she died and was buried. Here James Clibborn, of Moat, joined me as companion, Isaac Hadwin having returned home from Dublin.

11th. We attended meeting at Carlow, and dined at doctor Lackey's; next day rode to Kilconner, and passed by the house where Robert Valentine was born, and the grave-yard where Elizabeth Ashbridge was buried. From hence to Castledermot and Balitore, having Richard Shackleton in company; at his house we were kindly entertained, his daughter Mary having also met us at Castledermot. The hospitality, kindness, and christian nobility in this family, rendered it an agreeable asylum. We spent two days here—attending their meeting—visiting the boarding school of Abraham Shackleton—and seeing his garden and many curiosities.

Next day went to Baltiboys' meeting, being the last to complete my visit to the nation. Here I met with Martha Routh and Martha Hayworth from England—also Edward Hatton and several other Friends on their way to the national meeting. Truly joyous and comfortable it was to meet with so many Friends, and we had a solid sitting together, which ended in prayer and supplication to the Most High, for the preservation of all his truly devoted children engaged in his work and service, as well as for the gathering of many more into the true sheep-fold. Proceeding to Dublin, my spirits felt easy, having been favoured to complete my travels through the nation in about three months, without any interruption through indisposition. We got to Dublin in the evening, where I attended the Half-year meeting.

11th mo. 3rd. The meeting on seventh-day, was a solid and good opportunity. On first-day, a meet-

ing was held at each house. I was at Sycamore alley in the morning. On second-day, the meeting for business opened, and sat also in the afternoon. On third-day, a meeting for worship in the morning—and for business in the afternoon. Fourth-day morning, ninth hour, met the ministers, elders, overseers and most of the active men Friends in the discipline of the church, in order more fully to confer on the state of things in the society in the several provinces; and and after a time of solid deliberation, it was agreed to propose to the Yearly Meeting at large, to recommend to the succeeding national meeting, when women Friends also would be together in a collective capacity, to appoint a solid committee of men and women Friends, to pay a visit to all the Quarterly, province, monthly, preparative and particular meetings in the nation; in order not only for their help and benefit, but that the national meeting might have a more clear and full information of the state of the meetings, and what alterations, or regulations might be useful and wanting. After which, this large selected committee drew into the meeting for worship, which was solid and satisfactory. The men's meeting for business met again in the afternoon, and the proposition agreed on in the morning was minuted to come before the next succeeding national meeting. After a solid conference and divers instructive observations, the meeting concluded under a sense of near unity, love, and feeling of the Master's presence.

On second-day following, after a solemn parting with many dear Friends, I went on board the packet for Liverpool, and had an easy passage of twenty-three hours. Under a thankful sense of the Lord's

merciful regard, as well as in the enjoyment of sweet peace, in having performed this religious visit, my heart and all within me desires to render the praise of all unto him to whom it is only and alone due. It was cause of thankfulness that in travelling through Ireland, there appeared a hopeful prospect among the rising youth—divers of the descendants of the first noble stock, of the fourth and fifth generation, have lately been awakened, and become sober, good examples, and divers have lately appeared in public testimony, to wit, James Clibborn, Elizabeth Pimm, Sally Shackleton and Mary Watson, a niece of Samuel Fothergill.

After landing at Liverpool, I was kindly entertained at the widow Rathbone's—though the meeting with her and her daughter was truly affecting, on account of the change that had taken place in a short time after my leaving them by the removal of dear William, who had been very fatherly and kind to me, and is likely to be exceedingly missed by his family, fellow citizens, and the church in general. But a hope revives that the great Master will supply this loss to the church, by bringing divers smaller branches of his family under the weight and the discipline and holy cross of him who is the head of all, and who hath all power to raise up and qualify more such faithful labourers in his vineyard. I continued in and near Liverpool, attending meetings and visiting Friends till 11th month 21st, when I left for Cheshire. In company with Robert Benson, Jarvis Johnson and other Friends, we visited meetings at Newtown and other places, till we came to the Dale, where we were kindly received by Richard Reynolds and wife. While at Dale, I attended an

evening sitting at Abiah Darby's, an ancient woman, and a princess in Israel, of great earthly possessions and much christian meekness. On first-day was at two meetings here; in that in the morning, the ancient, honourable friend Abiah Darby appeared in a lively testimony on her seat. In the afternoon, Ann Somerlin, another ancient, valuable minister, appeared in supplication and also in testimony, in the love of the gospel. In the evening had another solid sitting with the family and servants of Richard Reynolds, with many others present, which I hope was to profit. It appears to be the practice of this great man, who is reputed one of the richest Friends in England, to collect his family and servants together every first-day evening, and each of the servants read a chapter in the bible.

12th month 3rd, 1789. I spent this forenoon in company with Daniel Rose, viewing the wonderful works both of nature and art about this place. Here are several furnaces, divers forges, and the largest steam engine supposed to be in the world; it casts up near three hogsheads of water at every stroke.— There are also one or two smaller ones; several air-furnaces; and the most wonderful castings of iron tubes, some of them nearly two feet diameter, and eight or ten feet in length; of which they make trunks to convey the water on their huge cast iron wheels, one or two of which appear to be from twenty to twenty-five feet diameter; and these trunks or pipes are from thirty to fifty feet long.— There are also some castings of large cog wheels, and of almost every other kind of useful machinery, such as window sashes, baking ovens, press chests,

hollow ware of every kind, and chimney pieces, with coal grates, &c. &c.

But the most admirable of all their works is an iron bridge over the Severn, of one hundred feet six inches span, and I suppose the arch is at least forty feet high. This is, indeed, one of the most complete and useful machines in this place, perhaps in the world. In short, this place, from being one of the most crude, indigested heaps of matter, hills and dales, that is to be met with, it may be, in any country, is nevertheless converted into one of the most useful and advantageous, any where to be found. It is a place where coal abounds, also iron-stone, limestone, brick-clay, and another sort of clay for bricks that will stand the fire. One of the furnaces has now been in blast for thirteen years, or nearly that time.

7th month 12th. Set off with Richard Reynolds for North Wales. On the 9th, after a meeting at Tythenegany, went to Dorothy Owen's, a young woman who is noted for having a good gift in the ministry, and for travelling mostly on foot; having been several times to the Yearly Meeting at London, more than two hundred miles on foot, and to Quarterly meetings frequently from twenty to fifty miles.

The monthly meeting at Machynllith on the 10th, consisted of six men and a lad about nine years old, and seven women Friends, besides myself, Richard Reynolds, Llewellen John, and Job Thomas, from South Wales, both of whom travelled on foot, the first aged upwards of seventy years. 14th. Went to Pales in Radnorshire, where John Griffith was born. This is in South Wales. 21st, at Carmarthen Quarterly meeting, at which were only five men Friends,

members, and a lad, myself, R. Reynolds and Griffith Owen. Was at divers other small meetings, and also the Quarterly meeting at Pontypool, which was small and weak, yet not so much so as that held at Caermarthen. Having completed my visit to North and South Wales, I set my face towards Bristol in a good degree of solid peace, and much thankfulness for having been favoured with so good a companion. 29th, arrived in Bristol, where I had the company of Nicholas Naftil, of Guernsey, who had lately married Mary Higman;—remained attending meetings there, and in the country adjacent, till 29th of 1st month, 1790, when in company with Arnee Frank and other Friends, I left Bristol, and was at divers meetings between Bristol and Plymouth, and so on to Falmouth and Cornwall. At Redruth the meeting was held at an inn, there being no meeting house. After which, I went to see Catherine Phillips, and thence to Truro, having passed by great numbers of tin mines in this country; some of which are said to be one hundred and seventy fathoms deep, equal to one thousand feet, at least; and the whole face of the earth in some places seems to have been turned up by digging.

3d month 1st. Rode to Anstell, from or near which place, Grace Lloyd, formerly of Chester, went to America. Thence to Plymouth week-day meeting, a solid season, and next day got to Exeter. The meeting here was a close, searching time; but I had strength given to labour in a manner which much relieved my own mind.

3rd month 14th. Attended Sherborne meeting, a silent one; in which my mind was in part employed, as well as much of this day, both before and after

meeting, in thinking about my nearest connexions in life, as well as others of my dear friends in Philadelphia.

21st. Rode to Ringwood—lodged at John Merryweather's, whose wife was the late Mary Davis. She had been engaged to Joseph Sparrow of Ireland, but he was lost with Edith Lovell, wife of Robert Lovell, when coming over to consummate his marriage. The 29th, was at Alton, where I met with my dear friend George Dillwyn, and we were mutually glad to see each other. The 31st, got to Chichester. Rode over many large hills of chalk in coming to this town, as well as some in Dorsetshire. They make lime of it, as well as haul it on their land for manure. Chichester is a considerable town, and has better streets than most I have been at in this nation. But a few Friends live in this place.

4th month 1st. Had a small poor meeting at Arundel; afterwards went to see the castle near the town, where Mary Pennington's first husband, called Sir William Springet, died in the twenty-third year of his age, as related by her in a manuscript I had seen at Morris Birkbeck's. There was at this meeting a Friend about ninety-four years of age, who remembers Wm. Penn being at meeting here, it being about twelve miles from Worminghurst, where he once lived.

6th. Rode to Henry Swan's and lodged. This is a noted place for antiquity—the family had been in possession of the farm as far back as could be traced. I saw here a small arm chair, marked 1014, and it was believed it might have belonged to the same family now seven hundred and seventy-six years.

8th. Was at Ifield; the meeting house here was built in 1676. It had once been a large meeting, but was now small. 10th. Rode to Horsham, and was kindly received by Thomas Somers and wife; he is a public Friend, who came in by conviction; as seems to be the case with many of the foremost sort in this land.

19th. At Dover, a large town nearly opposite to Calais in France. We had a full view of the French coast, it being between twenty and thirty miles across the channel. Went on to Canterbury, Chelmsford, Colchester and Tottenham, where I lodged at Wm. Dillwyn's—Thomas Colley having been with me several days.

5th month 14th. Went to London, where I had lodgings at Josiah Messer's, and attended the Yearly Meeting. In the select meeting on second-day morning, the 17th, Sarah Grubb's certificates were read, on account of her going to Dunkirk, Holland, and some parts of Germany—and George Dillwyn opening a like concern, it was fully concurred with. In the afternoon the meeting for business opened, and next day were two sittings, mostly taken up in reading the reports from thirty-one Quarterly meetings, besides Wales, Scotland and Ireland. Fourth-day, a meeting for worship in the morning, and one for business in the afternoon. On fifth-day morning, the select meeting sat again, in which was considered the state of the ministry, and an account thereof in writing sent to the general Yearly Meeting for business. After which, a large committee sat about two hours in considering the state of society as contained in the reports, &c. On sixth-day morning, at seven o'clock, I attended the committee again;

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they sat till half past eight, then adjourned for one hour, and sat again till one o'clock. In the afternoon the Yearly Meeting had a sitting which was chiefly spent on the question, Whether the select Quarterly meetings should appoint their own representatives to the select Yearly Meeting. It had used to be done by the Quarterly meetings for business, but was now settled otherwise, after great and strong reasoning.

On seventh-day the committee met at seven, and the Yearly Meeting at eleven. The second-day following, I attended the committee at ten and at four, and was at two sittings of the Yearly Meeting at eleven and at six o'clock.

The Yearly Meeting ended on third-day the 25th, and was thought to have been as solid and satisfactory a meeting as had been known for many years. I remained in and about London, attending meetings and visiting Friends till 1st of 6th month, when I went to Ware, and then to Hitchin, where I had the company of that worthy servant of the Most High, Samuel Spavold, who was very affectionate and kind, as well as fatherly to me. The good old man, now in the eighty-second year of his age, appeared lively and green, full of love and full of good fruits.

Feel a degree of reverent and thankful acknowledgment to the great Preserver of men, who has preserved me from falling, and sustained with bodily health and strength far beyond my expectation, to travel since leaving home about three thousand three hundred miles by water, and twenty-seven hundred by land. To him be praise, thanksgiving and renown, saith my spirit. And Oh! may he vouch-

safe to be with me the remaining part of the arduous service before me, and if consistent with his holy will conduct me safe to my native land and nearest connexions in nature; and that through obedienc to every further manifestation of his requirings, I may at last gain a residence where all toil and labour cease.

After this I proceeded to attend various meetings, generally to good satisfaction, and had a number of opportunities in Friends' families. On the 25th of 6th month, I got to Hull in Yorkshire; thence went to Gisbrough, Rounton, and other places, being accompanied several days by William Stickney, a great-grandson of old John Richardson, and thought to be somewhat like him in person, and I hope in the spiritual relation also, for he appears an innocent, good spirited Friend, and an agreeable companion. We lodged one night at John Stevenson's, who had been in America on a religious visit about the year 1762: his wife I found was sister to Leonard Snowdon's father. At Rounton, I dined at the house of John Flounders, whose wife was a Beckerdike, a brother's daughter to Jael Blakey, mother of Wm. Blakey of Bucks county.

7th month 11th. At Darlington, a large open town, with wide streets, and the largest body of Friends I had seen in any place since leaving London. From thence went to the Quarterly meeting at Durham, and thence to Sunderland, a town just on the east sea, supposed to contain thirty-five thousand inhabitants, who were mostly employed in the coal trade: then rode to Shields, where I attended their week-day meeting; which was to me dull and heavy in the forepart, but I was enabled to labour with

them in some degree of honesty, by endeavouring to stir them up to more zeal in doing good works, and bringing forth better fruits. Afterwards rode to Newcastle, Carlile, and other places, and had meetings. At Broughton, had a comfortable time with a few valuable Friends, and lodged at John Hall's, son of Alice Hall who died when on a visit to our land at Isaac Zane's. Saw at this meeting a John Watson, whose father was brother to old Thomas Watson who first settled at Buckingham, and grandfather to the late Thomas and Joseph Watson. He appeared to be about eighty years of age. There are others of the same family in this neighbourhood; but none in membership with Friends.

8th month 3rd. Was at Pardshaw, passed by Eaglesfield meeting house, where a meeting was once held, but none now; also, was near the place where Hannah Harris lived, and that of Christopher Wilson, John Bangs, and John Burnyeat, and the place called Pardshaw Cragg, a ridge of rocks, where it is said meetings were formerly held before any meeting house was built, and one large rock higher than the rest, where they say public Friends stood. This was a large meeting, and some of the greatest ministers, both men and women, were raised within the compass of it, of perhaps any in all England; but it is reduced to a low ebb, though hoped to be on the revival. Jane Pearson and other Friends from Whitehaven, met me here, and we had a solid opportunity, though a time of close labour, and parted in near sympathy and fellowship.

At Cockermoth, I put up at Jonathan Drury's, whose wife Barbara is a choice public Friend; she has travelled considerably, and is highly esteemed, tho'

once a poor Scotch soldier's wife. At Penrith, met with a Jane Davis who once lived in Philadelphia—also passed by the house where there lived a sister of John Kidd who resides near Dunks's ferry. Here also I saw Thomas Wilkinson, the young man who was with John Pemberton in Scotland, and who has since written a poem on the slave trade. He appears to be a sober, sensible, and very agreeable young man. I was kindly entertained at his house—his mother and two sisters are agreeable Friends.

On our way to Kendal, we stopt at Thomas Walker's at a place called Clifton, where the rebel army in 1745, and some of the king's troops had a skirmish, in which divers were killed. Thomas Walker was then a lad, and being sent on an errand before it began, was in some danger; but running off in a fright, he did not get home till next morning—to the great anxiety of his parents. Here I went to see a daughter of old Jane Crossfield's, and niece of Thomas Gawthrop's, at whose house in the time of her father-in-law, named Thomas Savage, both the Pretender and the Duke of York had lodged; the latter a night or two after the former, in the time of the rebellion.

At Kendal I put up at John Wilson's, son of the late worthy Isaac and Rachel Wilson, and attended their meeting here, which was called a general meeting, and was large, solid and satisfactory. The passage which occurred, was, "I have planted thee a noble vine, wholly a right seed," &c. Took tea at George Braithwaite's, whose wife is a sister of John Wilson, and very much resembled her mother, only less of stature;—also went to see the daughter of Thomas Gawthrop, who keeps a school in this town; she and her daughter appeared glad of the

visit. Next day I went to Grayrig and had a comfortable, though small meeting. There was once a large meeting here—those eminent ministers, Francis Howgill and James Wilson were raised up within the compass of it.

8th month 14th. In company with John Wilson and Thomas Crewdson, passing through Sedburg, we went in sight of Fairbank chapel, where George Fox had such an extraordinary meeting, and so many were convinced—also near Brigflatt's meeting house, where Samuel Bownas and many eminent Friends once belonged.

16th. At Garsdale, mostly poor low Friends as to this world; but some appeared to be sincere and valuable. Dined at the widow Harker's, whose husband was a relation to old Adam Harker, in our country. Lodged at Anthony Mason's, a valuable public Friend, now in the eighty-fifth year of his age, strong and lively. He went with us into the neighbourhood of Sedburg to his sister's, the widow Smith, mother to the late William Smith of Philadelphia, and of Christopher Smith of Abington. Next day had a meeting at Brigflatt's, and returned to Kendal.

22d. Was at Hawkeshead, a small meeting, where I had a solid time, and encouraging to a few sincere travellers. Here I met with Clement Satterthwaite, a brother to old William Satterthwaite of Bucks county. Two other brothers are still living in this neighbourhood. Next day, was at the meeting at Swarthmore, a solid, good opportunity. Passed in sight of Swarthmore Hall, but did not go into it. At our lodgings I saw the large bible with lock and chain to it, which George Fox had given to the meeting, and which used to be chained in the meeting-house.

27th. Was at Preston Patrick, where Thos. Gawthrop, Jane Crossfield, and divers other valuable Friends formerly belonged; but the meeting is now much reduced, and only a few left that are solid weighty Friends. From thence went to Kendal, where I attended their week-day meeting, and visited several Friends, one of them, George Stewardson, father of Thomas Stewardson of Philadelphia.

9th month 1st. Was at Bentham; saw here Mary Mason, a public Friend, who was first cousin to Aaron Oakford of Darby. Then went to Settle, and attended their meeting to satisfaction. I made inquiry here, and had the ancient records examined, to see if I could find any traces of my father's family; but found none. Cuthbert Hayhurst and Nicholas Waln were two of the first who appeared by the records here to have moved to America. Being unwell, I tarried in this neighbourhood several days, and visited two ancient women Friends, named Atkinson; but they knew nothing of any of their relations going to America, though they came from near Slaidburn, where my father and the Atkinsons that came over with him, are supposed to have resided.

On the 7th, rode over the hills and dales to Hawes, where a meeting was held next day for Bainbridge and Counterside. Lodged at John Thompson's, whose wife is a sister to Richard Routh. Saw the house where Sarah Taylor and her brother John Routh were born. Good old Anthony Mason came here to see me, and we had a good time together. Afterwards went to William Fothergill's, a grandson of old John Fothergill, at the same house where he formerly lived, and where all his children were born. I was

gratified in being at this pleasing and agreeable mansion, and had a solid opportunity with the widow of Alexander Fothergill, William's mother, and his wife's mother, the widow Robinson, both being aged and infirm: after which, went to Joshua Blakey's, the place where Elizabeth Robinson formerly lived, a pleasant situation on the side of a hill, and fine meadow ground before the door.

9th. Rode to Ayrsgarth to monthly meeting, which was large and solid, and I thought pretty well conducted. Then proceeded to Thirsk, where I met with Robert Proud, who had been in America in 1761 or 62. Attended meetings here on first-day to good satisfaction, divers of their young Friends being hopeful. Next day rode to Richard Brown's, whose wife is sister to Robert Proud of Philadelphia, and thence over the Hambleton hill, on which we had a very extensive prospect, to Bilsdale, where we had a good meeting with a considerable number of poor Friends, and divers of their neighbours. On the 18th, was at Pickering, and paid a visit to John Bellorby, who had been in America about two years since—he was at our monthly meeting at the Bank at the time Joseph Elam was carried out of the meeting, and said he remembered me well. He has a tract of land in Newcastle county, near St. George's creek, and has some thoughts of going there to settle. Had a solid opportunity with them, in which Jos. Proctor dropt some suitable advice to parents and children. In the afternoon rode to Malton, and lodged at David Priestman's, a brother to Thomas who resides at York, where John Woolman departed this life. Attended their fore and afternoon meeting at this place, both low seasons; but had a satisfactory

opportunity at our lodgings with divers young people, and an ancient woman Friend named Mary Halloway, aged about ninety-five, who had her sight, hearing, and understanding well. People now, the 19th of 9th month, generally in these parts, are very busy in cutting and getting in their grain, both wheat and oats.

21st. Rode to York in company with Henry Tuke, and was kindly received by his mother and sisters—his father being from home; was at their week-day meeting next day, which was a comfortable season, and a time of renewing of strength and covenant with the Lord. Divers young friends appeared; Eleanor Abrahams, Lindley Murray, Ann Tuke, and then her valued mother, and, after a small mite thrown into the treasury by me also, Henry Tuke kneeled in supplication, and the meeting concluded under a solid covering. I find Esther Tuke's maiden name was Maud—that she had a brother William who died at Rhode Island, and a brother Joseph who was once in Philadelphia, but went to the bay of Honduras and died there. He had courted one of the Hudson's, whose father, Wm. Hudson went from these parts, as did many other Friends in early times. There was a family of the Canby's lived near this place; but whether any of them went to America I cannot learn. I met here with a Hannah Hart, whose maiden name was Preston; she says my aunt Esther White, when in England, called her father cousin, and she understood they were near of kin. I spent several days in visiting Friends, and was at Lindley Murray's, a pleasant place, about one mile from the town, having the company of W. and E. Tuke, their daughters, Betsey and Ann, and divers others, which made it very

agreeable. After going to see the graves of our worthy friends, Thomas Ross and John Woolman, on the 25th went to Malton—where I attended fore and afternoon meeting on first-day, and drank tea at John Armitage's, a solid Friend, brother of Samuel Armitage of Buckingham. On the 27th, returned to York, where I met with Sarah Taylor and Elizabeth Rathbone—also Mary Stacy and her two sisters and other Friends, who had come to attend the Quarterly meeting. This being the time of our Yearly Meeting at Philadelphia, I was at times gratified in turning to look at them, and my near and dear connexions and friends, who I hoped were enjoying themselves together round my table. On third-day, I sat with Friends in their select meeting, at five o'clock in the evening; next day a meeting for worship at the ninth hour—then proceeded to business—adjourned before two, and dined at an inn with many Friends. At five, was a public meeting for worship, and next morning, business opened at the tenth hour, men and women apart, and each closed their business about three o'clock—then a meeting for public worship again at the fifth hour, which held till past eight, and was trying, though some thought it an instructive, profitable meeting.

I spent a few days mostly at Lindley Murray's, and attended the meetings on first-day at York, and then went to Knaresborough, a small, poor meeting, but it proved an encouraging season to the honest-hearted. Taking meetings at Nethersdale and other places, on the 13th of 10th month, I went to Skipton, the place where David Hall formerly lived. Lodged at Mary Slayter's, a grand-daughter of old Mary Slayter, *who was* a valiant in her day. A considerable num-

ber of valuable Friends attend this meeting, though mostly they are in lowish circumstances as to the things of this world; but some of them appeared to be rich in faith and good works. Finding this a comfortable place, I tarried another night, and had a solid opportunity in the evening with a considerable number of the Friends belonging to the meeting, mostly living near together between the hills, which are so steep that it is difficult for a carriage to get up or down.

Next morning, rode to Marsden—dined at the late dwelling of Tabitha Marriott, an honourable valiant in her day; two sons and a daughter now inherit the dwelling, which is spacious, and they appear kind and hospitable. Then went to Crawshaybooth, to another son of Tabitha Marriott's, whose wife was a daughter of Margaret Raine, another valuable ancient Friend, now living, and about her eightieth year. The meeting here on first-day was not large, but satisfactory.

On the 18th, I went to Bolton, and lodged at John Wood's, whose mother was sister to old Wm. Satterthwaite of Bucks county. From this place also went the Pemberton's ancestors to America. Afterwards I returned to Marsden, and thence to Wm. Tippen's, near Sawley, having in the way here passed by the end of Pendle hill, on which George Fox had the sight or view of a large convicement in the north. Then went over the moor to Newton, and had a meeting there to satisfaction—having the company of Jonathan Hodshon and John Birkbeck and wife, who came from Settle. After these Friends were gone, I took a walk to see Slaidburn, the place where it is supposed my father came from. We stood on

a hill about half a quarter of a mile off it, and had a full view. It is a small village of perhaps fifty houses, irregularly built, and not compact—a church near one end, and a bridge over a considerable creek called the Holder, near the other end, and almost surrounded with hills, especially on the north and west sides. But I could not find any trace of the name or family left behind. I thought, from the general face and appearance of the country here and here-away, it was indeed a happy escape those made who went to America, being a dreary, moorish and barren country, except a few small and narrow vallies.

11th month 2d, being first-day, I attended two meetings at Lancaster, and next day visited divers families in company with Martha Haworth. This is perhaps one of the gayest meetings in the nation, or the most in number who have the least appearance of Friends by their dress, of any meeting I had been at; and yet there has been lately an increase of solid Friends, and even some of these showy ones appear to have tender impressions.

Returning to Kendal, I spent about a week there in a very agreeable manner—also attended meetings in the neighbourhood, and had some precious opportunities in different families in which divers were tendered, and we were nearly united together. Then returned to Lancaster, and on the 16th, was at Hardshaw monthly meeting, where I met with Sarah Taylor, Martha Routh, Martha Haworth and others I had seen before, and we had a comfortable season together under the testimony of the two Martha's, and also an opportunity in the women's meeting, where Sarah Taylor was indeed excellent. After dining at an inn, I went to Liverpool; having rode

since leaving it on the 21st of 11th month last year, fourteen hundred and fifty-three miles, and through divine mercy and favour, most of the time enjoyed pretty good health; to the Lord be the praise, if any good cometh out of all this travel. 11th month 17th, 1790.

On the 20th, went to Warrington, and attended two meetings on first-day—the day following, having Samuel Walmsley for guide, rode to Middlewich. The meeting here was composed of four members, three of them were present, with about half a dozen others. Thence I went to Morley, Stockport, and Manchester, and was kindly received by R. Routh and wife. Manchester is a large, populous town, and is thought to contain more inhabitants than Philadelphia;—some suppose the number to be nearly 100,000. Attended two meetings here on first-day, both solid and profitable. I think it is a larger meeting than our Bank meeting. Manchester is in Lancashire, and Stockport in Cheshire, about six miles apart, and both are improving places; and it seems likely in time to be pretty much filled up with houses from one to the other; so great is the manufacturing trade in those parts, especially in the cotton line.

30th. Attended a meeting at Macclesfield which was small; about fifteen men, and twelve women and children, near one half not members. Here I was met by Toft Chorley, who took me to his mother's, where old Joshua Toft formerly lived. Next day Toft went with me to Utoxeter—attended their monthly meeting, composed of eight men and one lad, six women and two girls. This appears like an ancient town. Many Friends went from this country in early times to America; the Shipleys, Bow-

mans, Stretchs, &c. After a meeting at Leek, we returned to T. Chorley's mother's, a pleasant country seat, encompassed round with large pine trees, and a pleasant garden.

12th month 6th. Rode to Monyash—the meeting here was small; about eight men, and six or seven women. It is in Darbyshire, and is the place where John Gratton, a worthy Friend, once lived. It is now a poor spot in every sense, and a poor, barren, hilly country round about it. Next day went to Furnace with James Bowman, a brother of Roger's; the meeting was large, many not of our society attending; some were said to have come several miles on foot. Thomas Colley and Thomas Cash having had several meetings in this county lately, had excited a desire in many to be informed when other strangers had meetings in those parts. One church parson, among others, attended, and all behaved well.

9th. Meeting at Chesterfield, but small, twelve or fifteen women, and as many men, most of them members or professors. This town is on a rising ground, and supposed to be about one third the size of Philadelphia. The country round about abounds with coal, marble and lead. Next day was at Woodhouse, where John Haslam formerly belonged—a small meeting—about thirty or forty in all, mostly members. Then went with John Hoyland to his house at Sheffield. This is a large manufacturing town, mostly in the cutlery way; it stands on a hill surrounded by hills, and is a smoky place,—so many fires are used in carrying on their varied works, that it seemed like entering into a body of smoke on coming into the town. Here T. Colley came to see me. I attended their fore and afternoon meetings

on first-day, both large, I think the largest I have yet been at in England, except Bristol—nearly silent in both. I spent several days in and about Sheffield. On the 15th, whilst at tea at John Hoyland's, we were all deeply affected by a letter from Robert Grubb, announcing the death of his wife at the house of Samuel Neale at Cork, after a conflict of ten days illness in a fever, having gone there to attend the Quarterly meeting. She departed in great quietness, on the 8th instant. Though young in years,—about thirty-four,—she hath filled up her days complete, having fully, I believe, answered the end for which she had a being—glorified her Maker, honoured the cause of truth, promoted righteousness in others, and secured her peace with the Lord.

17th. I received letters from my dear wife, and other friends,—mostly satisfactory. The death of Richard Vaux, a near neighbour, was mentioned, and a further affecting account of Abel James's decease. Next day went to Highflatts, and then to Brighouse and other places, till I came to Leeds, where I attended their monthly meeting, which was a solid comfortable season: the young people were encouraged to come forward, and get before their elders, fathers and mothers; which, it seemed probable, would be the case with some, if they kept steady under the humbling hand which had been laid upon them, with gracious design to make them vessels of honour,—vessels upon which holiness would be inscribed to the Lord, if by disobedience they did not frustrate his purpose concerning them. On fourth and fifth days the Quarterly meeting was held, and was thought to be a solid, satisfactory time, both in the meeting for worship and discipline; and

a fresh extension of divine favour, particularly to the youth. I thought it was as large as most of ours in America.

1st month 1st, 1791. Parted with Friends here in much love and nearness; went to Wakefield, and had a good meeting. Next day got to Ackworth in the evening, and attended their reading meeting. Next day was spent in viewing the schools, premises, &c. and on the 4th had a public meeting; the children, being about one hundred and eighty-three boys, and one hundred and six girls, were present; and it was hoped to be a profitable opportunity. Then rode to Doncaster, where I had a good meeting. It is a pleasant decent town, supposed to contain five thousand inhabitants. Then rode to Gainsborough, and on the 11th, passed through Lincoln, in which there stands a minster, or old Roman cathedral church, of the first magnitude and elegance of any in England, the income of which is said to be fifty-two or fifty-three thousand pounds per annum. On the 15th, I got to my kind friend John Storer's at Nottingham, and attended their meeting, much made up of young people, some of whom appeared solid and hopeful. Drank tea at John Lever's, husband to our late valued friend Mary Lever, who had visited America; a widow Bakewell was with us here, a sister of Benjamin Mason's. I had a solemn time in the family, in which the solicitous request, though unavailing, of the foolish virgins, was revived, and urged to the serious attention of all present. On the 19th, took an affectionate leave of my old friend John Storer—had for a guide John Bakewell, a grandson of Geo. Mason, and was at meetings at sundry places, till we came to Hartsel. On our way, passed in sight of

Drayton, the village where George Fox was born. At Samuel Lythall's, where we lodged, I saw the staff, it is said, George Fox used to travel with—a large cane stick about four feet in length, and ivory head—looked as tho' it might have belonged to a country squire, and probably had been judge Fell's. The meeting here was small; after which, rode to Polesworth, where I saw the widow Goodhall, near ninety years of age; all her faculties appeared clear and lively. She told us her father Lythall was a prisoner in Warwick jail with William Dewsbury; they also showed me William's cane with the initials of his name on it, and date, 1674. There also lives in this village, a son to one of George Fox's brothers, and father to the two Fox's who went to Philadelphia, and got a sum of money from Friends on account of their claim to their great-uncle's estate.

2nd month 3rd. I attended the marriage of Isaac Hadwin and S. Gaylard at Warwick—the meeting was made up of a large collection of various classes. Dined at an inn, which is common with Friends in this land; I suppose about forty persons were there; after dinner had an opportunity with the guests, and the members of this particular meeting who were invited to it, which I hope tended to profit, and was satisfactory.

On the 6th, attended meeting at Birmingham, a large manufacturing town in the hardware and nailing business, supposed to contain near sixty thousand inhabitants. Lodged at Sampson Lloyd's, near to which is the residence of the noted doctor Priestly. On the 8th, was at Dudley, the place where C. Phillips was born and resided; the meeting small

as to Friends. Here I met with Deborah Darby and her husband and sister Sarah. Next day, was at the monthly meeting at Birmingham, which was large, but things appeared to have been much out of order, and the discipline at a low ebb some time back, but now seemed to be reviving; many outgoings in marriage on their books, against several of which the testimony was now put in force. Thence to Ross, Painswick, Nailsworth, and other places, and on the 5th of the 3rd month, had a comfortable meeting at Hook Norton, with a few poorish Friends, and divers others. This place was the residence of Mary Brooke, who wrote that excellent piece on silent worship: she was a convinced Friend, and in low circumstances. On the 12th, had a meeting at Northampton, a pleasant town,—the streets being more regular, wider and better paved than most others. On our way there, passed through the village where the famous James Hervey resided; and it seems both William Dell and William Law were of this county. On the 14th, went to Kettering; this and Geddington making but one meeting, Friends of that place met us here; the latter being the place where James Thornton served his apprenticeship. At a meeting next day at Rounds, I met with Thomas Woolston, who it appeared likely sprang from the same stock as my wife's father; he lived at a village called Irthlingborough, where there had been of the name for several ages, and some of them had gone over to America.

Having now passed through most of the midland counties in England, I find them more agreeable in general, and better land than the northern counties, particularly Nottingham, Leicester, Warwick, Wor-

cester, Gloucester and Huntingdonshire. Northampton and Oxford, I thought more indifferent; though some parts of these counties are very pleasant, and tolerable good land.

20th. At Lynn: here I received letters from Samuel R. Fisher and my dear wife, informing of the decease of my aged father-in-law, John Woolston, and divers other Friends, which affected me closely for a time.

27th. At meeting at Norwich. This city was enclosed with a wall in ancient time, of about three miles in circumference. It contains thirty-six parish churches, and about forty-five thousand inhabitants. Its trade and manufactures are declining. In passing through this county, I find the land in general light, of the sandy and gravelly kind, but better farmed than in many other parts—their ploughs mostly run on wheels, and are worked with two horses—their general produce, turnips and barley—the former grow to an amazing size, some weighing sixteen or eighteen pounds,—they feed with them both cattle and sheep, most generally by fencing off a part, and letting them run and feed on it till they have eat up both top and root, and then enclose another piece.

25th. Rode to Thetford—the meeting here pretty large, but mostly of other societies. It is the place where Thomas Paine, author of “Common Sense,” written in America, and the “Rights of Man,” lately written in France, was born. His father was a member of our society, and died a few years since; his mother never belonged, neither did he, as Friends think.

5th month 5th. Attended meeting at Albans—the forepart was an exercising time, and my mind was

brought very low; but I was afterwards enabled to labour in the love of truth, and believe the meeting closed to satisfaction; some of the little ones were encouraged, and those who were more engaged to lay up treasure on earth than in heaven, were put in mind, how little it would avail them when the solemn proclamation was heard, "Behold the bridegroom cometh, go ye forth to meet him." I then rode to London in a coach with Deborah Townsend, Tabitha Bevan and Mary Stacy, and was kindly received at my old quarters, Josiah Messer's.

10th. Attended the Peel meeting, which was comfortable, under a renewed evidence that the Lord is at work in many hearts, and that his power and truth are stronger than all, and will in due time gain the victory over all. Dined at John Eliot's, in company with Lewis Majolier, one of the French friends from the province of Languedoc, in a village called Congenies, near Nismes, about five hundred miles from Paris: he appears a solid, steady young man, of about twenty-seven years of age, rather well set than tall, and dark hair. He gives a beautiful description of Languedoc;—they have four harvests in the year,—one their grain harvest, which comes in the 5th month, one their grape harvest, one the olive, and one their silk-worm harvest. It is a warm climate, and very fruitful. He seems satisfied with their new government; and though the priests continue to excite in the minds of the lower class of people, a jealousy with respect to religion, yet he dont think they will prevail to effect any considerable change,—there being many protestants in this part of France, particularly of the Calvinist sect, and one of their ministers now in the national assembly.

There are about one hundred and sixty of those who profess to be Friends, scattered about those parts, and who meet in several different places; but no meeting house yet built. It was a pleasing opportunity I had with him and John Eliot alone, who interpreted between us.

On the 16th, the Yearly Meeting opened, and continued by adjournments to the 24th. On the whole, it may be said to have been a solid time—the business was conducted with love and concord, though great variety of sentiments appeared, and much discussion about matters and words, particularly on a revision of the queries; several matters were settled, tending to unite and strengthen in gospel fellowship. It was thought to be one of the largest ever known. Eight hundred women were counted going to their meeting for business, and it was supposed there was near the same number of men.

25th. The select meeting held their last sitting. Certificates for myself and George Dillwyn to return home, were signed: after which, I took leave of Divers Friends, not expecting to see them again.

27th. Attended the work house school, where a number of poor Friends' children are educated in useful learning, and brought up to industry; and such as conduct well, after being placed out to service or apprenticeship, and can produce a certificate of their good behaviour, are entitled to a premium, and the girls on marrying orderly, to receive forty pounds.

29th. Went to Wandsworth. From London to this place, it is almost a continued town of elegant seats and gardens. The meeting was large, made up of many of the Londoners who reside here. Then

was at meetings at Croydon and other places, and on the 29th of 6th month, attended the Quarterly meeting at Buckingham, which was large, and conducted to satisfaction.

During the 6th month, I had divers meetings, as at Esher, Reading, and Shillingford, where Lewis Majolier attended. Thence to Abingdon, Devizes, and Melksham, where I lodged at Robert Fowler's, whose wife was sister to Deborah Darby. Thence through Buckingham to Leighton in Bedfordshire. Lodged at John Grant's, who married the only daughter of Mary Brooke—a pretty little meeting at this place, chiefly collected from among other societies, through the ministry and labours of Mary Brooke, who resided many years in this place, but came originally from Hook Norton, in Oxfordshire, where she was convinced partly through the ministry of Elizabeth Ashbridge.

7th month 4th. Went to Jordan's; a good meeting house and new burying ground, in which were interred Isaac Pennington, Wm. Penn, and Thomas Ellwood, with many other valuable elders, but now I think only four members at meeting. On the 6th, I returned to London, and attended meetings in and about the city till the 22nd, then went to Ackworth, and spent several days there in company with the committee that has the oversight of the institution; after which, returned again to London.

On the 28th of 8th month, after a solid opportunity with about forty Friends, we parted under an humbling sense of Divine favour, and I went on board the ship Pigou, bound for Philadelphia, where we landed the 14th of 10th month, having been absent upwards of two years and four months.

FRIENDS' MISCELLANY.

No. 4.]

ELEVENTH MONTH, 1836.

[Vol. IX.]

SAMUEL SMITH'S JOURNAL,

CONTINUED.

A short memorandum of his journey to Rhode Island.

On the 9th of the 5th month, 1795, being much indisposed, and out of bodily health, I left home under great discouragements of mind; but through the Lord's goodness and mercy was strengthened to pass along from place to place, till by degrees the body grew stronger, health improved, and divers confirming evidences induced me to believe I was in the way of my duty. Being thus strengthened to pass through Bucks county, where I was at one meeting; in New Jersey, two; one in New York government, and one in Connecticut at Weathersfield, with a number of friendly people whom I had not heard of before leaving home. This proved a confirming circumstance to my mind—having been exercised with the thoughts of spending one first-day in Connecticut from amongst Friends, as I passed along the road, before I knew of such a people. Thus unexpectedly meeting with these friendly people, I visited most of their families to good satisfaction on seventh-day, and on first-day, had two opportunities in their little meeting house, and a more public one in the evening, where a large number of strangers attended. Thirteen of these friendly people had applied to the

monthly meeting of Friends at Oblong, to be received into membership, and several others appeared to be fully convinced of Friends' principles. Next day I passed on with a degree of solid peace and comfort of mind, toward Rhode Island, and reached Smithfield or Uxbridge, on fourth-day the 20th. Attended two monthly meetings in these parts, and then went to Providence, feeling my mind turned toward Swansey and Longplain, and on coming to the latter place, met unexpectedly with Martha Routh, from Great Britain, which being very agreeable, it proved another confirmation to me of my being rightly directed. From hence, I went to Bedford, and had her company there, and where also John Wigham came before I left it. Also met here with Samuel R. Fisher's wife, and paid a very agreeable visit to her mother, the widow Rodman, and other Friends, and then went forward toward the Yearly Meeting. At Little Compton, met with Deborah Darby and Rebecca Young—so that my mind became much strengthened in believing all was right as to my movements thus far. We went from hence to Portsmouth, where the Yearly Meeting began next day.

After the Yearly Meeting ended, I thought my way seemed to open with much clearness to join my beloved friend John Wigham, in a prospect he had of going to Lynn, in order to pay a visit to the families of Friends of that particular meeting; we accordingly went, and had many comfortable seasons and confirming evidences of its being right. After this was accomplished, I went on with my said dear friend to Bolton, Leicester, Orange and Richmond, he intending from hence to the Cohorse, Ferrisburgh,

2. But my mind becoming exercised, and not seeing the way clearly open for me, and another friend unexpectedly offering to accompany him, I became,

I thought, entirely released, and turned again ward Rhode Island. And though it occasioned a struggle and conflict, I believe, in both our minds out parting, yet were favoured to resign, and we parted in the near love and fellowship of the gospel. And having now been at twelve meetings since, in this quarter, (all except one in the Narragansett country) I feel a comfortable calm, and that peace of mind which furnishes a hope that I have been led and guided by the pointings of best wisdom. I may however acknowledge, it has not been in the way of my own choosing or contrivance.

8th month 12th. Since the foregoing, I have been at Newport four or five days, and at three meetings within Bedford Quarter, viz. Newtown, Acoaksett, and one at Tiverton. It was in much weakness I went up to attend these meetings; but have felt as much of an evidence of its being right, as most I ever did attend, and got safe and well back to my friend Jacob Mott's last night; and it being now a very rainy day, I feel comforted and thankful in having finished this little tour.

*Account of Samuel and Mary Smith's journey
to New England.*

5th month 25th, 1797. Left Philadelphia, and rode to Joseph Knight's, in Bucks county. 28th, we were at Rahway meeting—then to New York, and attended the Yearly Meeting there. Then rode to Harlem,

and so on through Connecticut, and arrived at Thomas Robinson's at Newport, the 8th of 6th month, where we were kindly entertained till the 13th, when the Yearly Meeting ended. At this meeting, divers matters of importance to society were considered. A proposition from Falmouth Quarter, relative to acknowledging members on application, who had been disowned, and removed a great distance, and became penitent, and desirous to be reunited to Friends—and also a proposal that monthly meetings be left to judge whether it might not be dispensed with in regard to requiring written acknowledgments; which was referred over to next year. A concern revived on account of the Indian natives; a few of the scattered tribes yet remaining within the compass of this Yearly Meeting. This was agreed to be placed under care of the meeting for sufferings. Another subject was introduced in relation to some infringement of civil and religious liberty, by a late militia law. The subject of schools was referred to monthly meetings—there not appearing strength to move forward a Yearly Meeting boarding school.

14th. Visited divers friends, and went to see Malbone's burnt house and garden, lately purchased by William Rotch. A beautiful prospect of the harbour and light house from this place. Next day attended meeting at Newport, and visited divers Friends. Parted with John Wigham and Martha Routh; they going for Bedford. We then attended a meeting at Portsmouth, and visited divers Friends families, and on the 19th, rode to Moses Brown's. Next day went to see his cotton manufactory at Pawtucket bridge—a curious place and works, and had a religious opportunity at Oziel Wilkinson's.

On the 21st, set out homeward—Moses Brown and wife going with us to Providence. Had a sitting at Thomas Arnold's, and another at Rowland Green's, a doctor by profession, who had joined Friends a few years since. Next day were at Foster week-day meeting—went home with John Green, and while at dinner, came David Bacon and Catharine Haines, returning home from Bedford. 23rd. We set forward in company, and next day arrived at Benjamin Gilbert's at West Hartford, where we had two meetings the day following, which were satisfactory. Divers of this little flock of newly convinced Friends continue steady and hopeful. We parted with David Bacon and Catharine Haines, they inclining by way of New Haven, and my mind leading towards New Milford and Purchase. On the 30th, we stopped at Josiah Quinby's at East Chester—and then rode to James Quinby's at West Chester. These Friends are nephews to Isafah Quinby of New Jersey. Purchase seems to be a pleasant place, and a number of valuable Friends reside here. Joseph Field's wife and two of her sisters are exercised in public ministry—they are daughters of John Cromwell, who lives near the meeting house, where I had been in 1774, in company with Robert Walker, Elizabeth Robinson, and Susanna Lightfoot. Here we met with James Mott, and the wives of his two sons, Richard and Robert; the latter being the daughter of Joseph Stansbury, a very amiable young woman, though not in membership with Friends.

7th month 1st. Rode to New York, and next day attended two meetings, in which I thought a good degree of best strength was afforded to labour in the love of the gospel, after which I felt much relieved—

comfortable and easy in mind. On the 3rd, got to Henry Shotwell's, at Rahway, and next day crossed the Delaware, and lodged at our brother Joshua Woolston's. Attended monthly meeting at the Falls, and met with John Simpson and other Friends from Buckingham and Wrightstown. The meeting was satisfactory. Then went to brother Jos. Knight's—they with our dear aged mother, were glad to see us after a journey of more than six hundred miles. Got home next day, 7th month 6th, just six weeks after leaving it. Found all well and in order at home, for which I had much cause for thankfulness to the great Preserver of men.

An account of his journey to Pipe Creek in Maryland, and Hopewell in Virginia.

Left home the 26th of the 5th mo. 1798. Next day was at meeting at Whiteclay creek, which was to satisfaction and renewing of strength; having left home in a low state of mind. Then attended the Quarterly meeting and youth's meeting at London-grove—the latter very large, and favoured I thought with a good degree of the Master's presence. Rode to James Moore's, near Sadsbury, and was at their monthly meeting. On fifth-day, the 31st, crossed the Susquehanna, and went to York, where I called to see the widow of William Matthews. John Love and wife, and an ancient friend named Willis, intending for Pipe creek Quarter, went in company with me to Allen Farquhar's, a pleasant friend, and good quarters. Attended the select meeting on seventh-day, which was small, and I thought not very

lively, though some solid, valuable Friends at it.— Isaac Everitt attended, being, as I have always thought, a great man in our Israel. Zachariah Ferris, from Wilmington, was also there.

Next day there was a large gathering of others as well as Friends, and though a time of deep wading to my mind, at least, I thought truth rose in some degree into dominion. The select meeting having agreed to hold a meeting in the afternoon, there was a pretty large gathering, though mostly Friends—there being a meeting appointed by Evan Thomas at a place called Liberty-town, seven miles off, for strangers, there was not so many attended this as it is likely would if this had not been the case; however, I thought we had a solid, good meeting. On second-day, the Quarter for business came on, and though not a very high time, it ended I thought pretty well.

In company with several friends, I rode to New-market, near Bush creek, and lodged at Wm. Ballinger's;—his wife is a grand-daughter of old John Smith, of Marlborough—a hopeful couple. In this village also lived Anthony Poultney and Ruth Holland, valuable Friends. Had an appointed meeting at Bush creek next day—a dull, exercising time in the forepart; but at length felt some strength to labour, and found relief and peace of mind. Then went to Sandy Spring, and had a meeting there—an indifferent time, but well enough to satisfy me that I was not out of my right place. Next day I went over the Potomac, having Bernard Griffin for guide. Attended meetings at Alexandria on first-day, and thought truth was at but a low ebb with them; but felt strength to labour so as to get much relief.

Went home with Wm. Hartshorne, and felt comforted in observing the orderly behaviour and decorum which seemed to be maintained in his family; and I thought it was produced, in part at least, from a solid, religious sense of duty in the parents.

On second-day, the 11th of 6th month, I set out for Fairfax—got to Leesburgh that night, and finding there was a number of Friends, or at least professors with us, in the place, I felt most easy to invite them together next morning at the widow Baker's. Twelve or fourteen women, and three men, met, and I had a time of close labour, as well as some encouragement to excite in them a concern to meet together, to hold up a testimony to the public worship of almighty God, as they were so far from any other meeting of Friends, and had some time back been indulged with a meeting. Some of them seemed affected, and I hope a little awakened, and I felt great peace in this labour.

From hence Samuel Hough rode with me to Mahlon Janney's, near Fairfax, and we attended their week-day meeting next day. I was helped to labour therein, and got some relief. A heavy earthly minded state seemed for a while to prevail too much for the spirit of Truth to rise, but at length it was raised, I hope, a little into dominion. Next day went to the Gap meeting,—Mahlon Janney, John Hurst, and others accompanied me. It was, I thought, a profitable time; divers from Bucks county living within the compass of this meeting, seemed glad to see a friend from thence. Joseph Beale, a son of Grace, and a daughter of her's, belong to this meeting; James Love, a brother of Benjamin at Frankford, with divers others from those parts.—

Went home with John Hurst, residing near Goose creek, and next day went to see Israel Janney, whose wife is now in Philadelphia under the doctor's care, with a cancer.

Attended the meeting at Goose creek on first-day; it was large, and I believe a solid good meeting.—Next day went to South Fork. On the way stopped at John Wilkinson's, a grand-son of my step-father Hugh Ely. The meeting here was a mixture of Friends and others; and though they are low and poor as to the world and religion, it was, I hope, held to profit. Lodged at William Gibson's, a relation to the Jackson family, not a member, but very kind in entertaining us. My brother Robert's daughter Rachel came here with her husband, David Fulton, to see me. John Hurst continuing with me, we crossed the Shanandoah river, rather larger than Schuylkill, and got to Margaret Haines's. Next day was at Crooked run meeting, where I was enabled to labour so as to feel comfortable and easy in mind. Rode to Mount Pleasant, and was at meeting there next day—a low exercising time, till near the close, when a little light arose. Next day was at their monthly select meeting at Centre—and the day following attended the Quarterly select meeting at Hopewell, where the cloud seemed to cover the tabernacle for a time, but at length I felt strength to labour in pointing out the right ground for true love and unity, and it proved a solid good time, to the uniting divers of us in near fellowship. This afternoon attended the funeral of John Steer's son, a young man about twenty-two years of age, at the Ridge. It was a large gathering, and I hope to profit, at least to some of the youth present.

The 17th of 8th month, returned to Chester, had a pretty full meeting, wherein I had some labour. Dined at Goldsmith Chandler's, in Winter, and then returned to Joseph Bond's. The 18th meeting on second-day was large. The many advantages and blessings we enjoy as a religious society, were held up to view, I hope to some purpose especially to the youth. After meeting rode to Walker's—and next day to Middle creek meeting which was small, but relieving to my mind. 19th day rode thirty-six miles—lodged at a Dutch house of entertainment, and the day following, got to Joseph Johns, a Friend of Monallan. Was at a meeting there, and also at Huntington, Warrington, Newberry, York, Lancaster, and Lampeter, at home the 3rd of the 7th month, where I found well, and was thankful.

Memorandums of occurrences since leaving Philadelphia on the 27th of 8th mo. 1798, on account of the yellow fever.

Second of the week, got to Darby, and were accommodated with two rooms by Samuel Canby John Rively. Fifth-day, at Darby meeting, to our satisfaction. First-day, the meeting was large, there being many citizens, but not so settled and solid as could be wished for, though John Parrish and Abel Hunt had some service, I hope to profit.

Second-day, 3rd of 9th mo. Heard from town Edward Garrigues, who came out with Sarah very young and her girl, just recovered from the fever. Sicknes and mortality still prevail there, the

not many deaths of our acquaintance. Went on fourth-day to the boarding school farm, and tarried till seventh-day. First-day, at Darby meeting I was enabled to labour in the love of the gospel, to the relief of my own mind. Second-day, went to Thomas Fisher's and John Shoemaker's. Fifth-day, at Darby meeting—a suffering time, but got some relief near the close. Sixth-day, went to Philip Price's. Received letters from R. Jones and E. Garrigues, by which and other accounts, it appears the fever continues very severe in the city. Seventh-day, visited Samuel Bunting, and had a solid satisfactory time with him. First-day, attended Providence meeting—a solid good time. Went to the school farm, and tarried till fourth-day, 19th of 9th month, when I returned to Darby, and found all well; which was cause of thankfulness, this sickly time. Fifth-day, the school committee met at Darby—sixth-day, the meeting for sufferings. First-day, went in company with Joshua Pusey and wife to Springfield: a large meeting for that place, and to a good degree of satisfaction. Remainder of the week spent mostly at Darby, and attended their monthly meeting. On seventh-day went to Samuel R. Fisher's.

30th. At a large meeting at Darby, I was exercised in labour respecting the state of Israel, when many of them were charged with speaking stout words against the Lord of hosts; and yet some there were who feared the Lord, and thought upon his name, and a book of remembrance was written for them. The meeting ended, I thought, with some degree of solemn intercession for them.

Second-day, mostly at home. Heard that several of those who had attended the Yearly Meeting were

taken sick, viz. Joshua Emlen, Mary Sharpless, James Wilson, Hannah Lindley, and Abraham Gibbons. On sixth-day went to the school farm, and was at Concord on first-day. Met with Jesse Kersey there; and had a good meeting. Went back to the school farm where I met with Mary Pryor and Elizabeth Foulke. On the 8th of 10th mo. the school committee met, and had a solid conference. First-day at Darby meeting; and on second-day at Springfield, at the burial of a daughter of the widow Levis, a sister of Sarah Talbot. Third-day, at Haverford meeting; which, though small, was to some comfort to the poor little flock. 5th. Set off in company with Jonathan Evans for Frankford, in order to attend the meeting for sufferings there the next day. Lodged at Nicholas Waln's. Next day, seventeen or eighteen members of the meeting for sufferings met in the meeting-house at Frankford; many of whom I believe were truly glad to see each other.

The next week I spent mostly at Darby—was at meeting on fifth-day, and had the company of Rebecca Archer, and, on first-day following, of William Savery, just returned from England. Next day was at monthly meeting at Providence. On fourth-day, the weather being now cool, and smart frosts two nights past, people began to return to the city very fast. 5th. At monthly meeting; hope it was to profit, though I thought they were too slow in transacting their business.

First-day, 14th of 11th mo. was at Darby meeting—a favoured season. Had the company of Ruth Anna Rutter in an encouraging testimony. Next day went to the city to our Quarterly meeting.—Third-day, went with my wife to the school farm;

returned on fifth-day—next day went with Rachel Hunt to John Hill's, near Middletown, and was at meeting there on first-day. Second-day, attended the Quarterly meeting at Concord, and the youth's meeting which followed—both large and solid.—Mary Pryor and Elizabeth Foulke were at this meeting, to comfort and satisfaction. Fourth-day, sent our goods to the city, and got home on fifth-day, having been absent eleven weeks and three days. May the Lord's preserving power be magnified.

S. S.

*A short account of his second Voyage to Europe,
and Travels in England, Scotland, &c.*

5th mo. 26th, 1800. Left home in company with John Morton Junr. and went to Walnut Green, my place in Bucks county. Lodged at William Blakey's; next day met my dear wife, and Thomas Stewardson and his, at brother Joshua Woolston's, and rode to George Bullock's, near Stony Brook. Then proceeded to Richard Hartshorne's, and on fifth-day was at Rahway meeting. Next morning got to New York, where I attended several of the sittings of the Yearly Meeting. On second-day morning following, taking leave of my dear wife and other beloved friends, I embarked for Liverpool, and next day went to sea with a fair run, which continued till seventh-day, the 7th of the month. A considerable calm hath attended my mind, and an evidence of being in the way of apprehended duty. Jervas Johnson, Richard Jordan, and William Shorthouse, being shipmates—the first

returning to his native land, Ireland, and the second going on a religious visit to Europe. It is pleasant having such good company; may the Lord be praised for his mercy and goodness to me a poor creature. Next day, had a meeting in the cabin, (the master and both his mates being present) in which R. Jordan was engaged in solemn supplication.

6th mo. 11th. We passed a large body or island of ice, and next day another, smaller. We thought it a great favour to have clear weather in crossing the banks of Newfoundland, where it is mostly foggy. My bodily health has been but indifferent, and mind closely tried with poverty and weakness. On the 13th, we were boarded by two officers from a British ship of war; but they suffered us to pass after examining our papers. On first-day, the 15th, we held a meeting, which proved a solid time, and encouraging to all present,—particularly so to the captain and mate, who have conducted so well that no disturbance has appeared on board the ship.

17th. Spoke the ship Hope of New London, from Amsterdam to New York—we requested the captain to note us in the papers when he arrived there. We had generally favourable winds, and fine weather. Our ship was a pretty good sailer, and remarkably dry, scarcely a spray over her quarter-deck; and even fowls were on her main-deck nearly the whole voyage without injury. Upon the whole, we had much cause for gratitude to the great Protector of his people.

On the 28th we passed Cape Clear, and next day being first-day, held our meeting as usual. It being likely to be the last, we were made thankful in a renewed evidence of the ownings of the heavenly

Shepherd, to whom solemn acknowledgment was made by Richard Jordan. We were nearly in sight of Dublin harbour and Holyhead, most of the day. After passing through some dangers on account of foggy weather, on the 2nd of 7th month we got to Liverpool, and were met on the wharf by our kind friend Robert Benson, and taken to his house. Next day attended their meeting, to a good degree of satisfaction.

Richard Jordan and myself left Liverpool the 7th of 7th month, 1800, in company with Robert Benson and wife, and rode to Preston, where we met with Martha Routh, Mary Stacey, and Sarah Lynes. Next day, were at the Quarterly meeting at Lancaster; then to Gilland and Kendal, where we tarried several days, and were comforted in the sweet fellowship of the gospel with divers Friends, both in private families and the meetings we attended. On the 15th, rode with the aforesaid women Friends to Clifton, Terril, and divers other places, and were at meetings to good satisfaction. At Newcastle, our dear friend John Wigham met us, and had some comfortable service at a meeting in the evening.— Here we parted with the women Friends, and John Wigham going with us as guide, in two days and a half we reached Edinburgh; attended two meetings there, then went to Glasgow.

8th month 11th. Set out for the north, and were at meetings at Perth, Dundee, Aberdeen, and other places; and on the 26th were at the Half-year's meeting at Kinmuck. It consisted of perhaps forty or fifty Friends in all, but was a solid, good time, in which the honest-hearted were encouraged, and the feeble-minded comforted. In the evening, paid a

visit to John Wigham's family, where we were comforted together.

27th. We returned to Aberdeen, and then went to Stone-haven to lodge at an inn. Near this is the ancient seat of Robert Barclay; and finding some of his descendants were in possession of it, though not in profession with us, we found our minds drawn to offer them a visit; which being accepted, and an invitation to take breakfast with them next morning, we accordingly went. Found a great-great-grandson of the apologist, named Robert, and three sisters, one of which was lately married to one Innes, a lawyer or writer; he was also there. After breakfast and taking a walk in the garden, which is very neat and elegant, with much fruit in it, we had a religious opportunity, in which divine ability was afforded to labour with them in the love of the gospel. They behaved respectfully and were kind. On parting, Robert and his brother-in-law went with us half a mile or more, to show us a nearer way than we came. Our minds were much relieved and comforted in having yielded to pay this visit.

We then went to Montrose, Dundee, and Perth, and had meetings. On the 2d of 9th mo. we arrived at Edinburgh, where we spent about a week, and then set out for Carlisle. Part of this journey was through a romantic, hilly country, and we got out of Scotland about twelve miles before reaching Carlisle. On the 20th, came to Broughton, where we were kindly received by the family of John Hall, who is now on a religious visit to Friends in America. I think there is some revival in these parts since I was here before. But an exercise attends me for this highly favoured part of the Lord's vineyard in the

early rise of Friends. Now, instead of being fervent in spirit, serving the Lord, how have the mighty been slain by the god of this world! On the 25th, were at the Quarterly meeting at Cockermouth, and a meeting for worship next day, which was large and solid; much gospel labour was bestowed therein by Isabella Harris, Elizabeth Wigham, Martha Routh, Sarah Lynes, Mary Stacey, and myself.—The 28th, at Whitehaven, where we had an evening meeting, in which Richard Jordan and M. Routh had large and acceptable service.

10th month 3d. At the Quarterly meeting at Kendal—things, as to the state of the churches, appeared low and languid. Here I received a letter from Elizabeth Foulke, subscribed also by my dear wife, giving a comfortable account in general; but an affecting one of the decease of John Drinker, and of John Thompson Potter. After attending meetings on first-day, we took leave of Friends at Kendal, in much nearness, and rode to Lancaster, then to Preston, and on the 13th, were at Manchester—next day at Warrington—then rode to Liverpool. Here we had a number of Friends convened to open our prospect of separating, as to travelling together, for the work's sake, and our own peace;—my prospect being to go towards London, and Richard's for Ireland; and no objection appearing, it was mutually agreed to in the love and fellowship of the gospel.

Richard Jordan left this place the 24th, to go by way of Holyhead for Ireland; and I spent a day at William Rathbone's seat at Greenbank, having the company of my dear friends, Richard Reynolds and wife; and on the 27th, left Liverpool, and went to Warrington and Leek. Here I was kindly enter-

tained by my old friend and shipmate, Toft Chorley. Then proceeded to Coventry, Towcester, Stony-Stratford, &c. to London.

I attended the meeting for sufferings, and a committee of the Yearly Meeting for revising the discipline, for upwards of three weeks, besides attending meetings as they came in course, in London. On the 8th of 12th month, attended the Quarterly meeting at Coggeshall, and tarried several days with my old kind friends, George and Elizabeth Gibson, at Saffron Walden, I believe to our mutual comfort.—With these friends I rode to Hitchin, and was at the Quarterly meeting there, which was large and comfortable—then went to John Pryor's, the husband of Mary Pryor, who had lately visited our land; and whose company and labours in the gospel among us had been truly acceptable. On the 26th, went in the stage coach to London, where I attended the Select and Quarterly meetings—the first solid and weighty, the latter very large and painful. Attended meetings in and near London till the 31st, then went in the mail coach to Melksham, and thence to Bath; visited George Fox of Falmouth, he being ill with a fit of the gout; had a humbling season with him and his wife, she being a niece of Catherine Phillips's; from hence went to Bristol, and other places till I came to Milford, where I took passage for Ireland—spent more than a week at Waterford, then went to Garryrone, where I met my dear friend Richard Jordan, and after a solid favoured meeting we came together to Clonmel, and then to Carlow. Here Abraham Shackleton and son met me, and I went with them to Ballitore. Had no meeting there, but a few family sittings. Desolation appeared out-

wardly and spiritually. Many of the fine trees which formerly ornamented this place, have been cut down, and a dividing spirit has taken place in several members of our religious society. It was a painful feeling which attended this visit. The Quarterly meeting at Mountmelick was large and solid upon the whole, though not without the appearance of opposing spirits. Having been at meetings at Tullamore, Edenderry, and Rathangan, I arrived at Dublin, where I attended the Yearly Meeting.—An exercising time it proved to be on account of divisions which had taken place among Friends, whereby some who had been very active in putting the discipline in practice, seemed now disposed to lay all waste, and even some of them declined attending meetings for worship.

With several other Friends in company, crossed from Dublin to Holyhead, thence to Colebrookdale, and reached London the 15th of 5th month. Great and marvellous has been the kindness of my heavenly Father in supporting and preserving me through this arduous journey, both by sea and land, when the billows of inward conflict, under bodily weakness and distress of mind, seemed as though they would swallow me up: but his gracious arm was underneath, and not only supported, but raised me up again when outward and inward strength had almost failed; and now hath set my soul at liberty to sing again of his mercy and loving kindness.

The Yearly Meeting in London is ruled by the third first-day in the 5th month. On second-day, the select meeting was opened—held also on third-day. On fourth-day, the Yearly Meeting for business began; and reports were received from thirty

Quarterly meetings, which occupied the meeting till fifth-day noon. Other business relative to the accounts from the Quarters was attended to in the afternoon. On sixth-day, epistles from foreign parts were read, and a large committee appointed to answer them, and consider the remarks made in the answers to the queries. The afternoon was spent rather in argument and small talk, not to much comfort or profit; and on seventh-day forenoon not much more satisfactory, by reading over a long list of books, &c. In the afternoon the large committee met, and spent most of the time in nominating a few friends to prepare an answer to each epistle. On second-day, the meeting considered the revision of the discipline which had been prepared by the meeting for the sufferings and a committee of the Yearly Meeting. An alteration was made in regard to marriage, the parties not being required to attend but one monthly meeting, the first, and report to be made by inquirers to the second; and the advice taken away in regard to the marriages of second cousins. This took up most of the day. The latter subject was resumed on third-day, and occasioned much debate; it was finally agreed to be dropped. On fourth-day there was much dispute about the rights of children of those who married contrary to the rules of our society. It was left so that such have not a right, till received by monthly meetings; but all children born of those who married in the society, to have a right, though one of the parents be disowned. On fifth-day went through the remainder of the discipline. Myself, Richard Jordan, George Dillwyn, and Richard Chester, visited the women's meeting, much to our comfort, and I believe to their satisfac-

tion. Sixth-day forenoon I spent with the committee on epistles; and in the afternoon the subject of petitioning parliament on the slave trade was discussed; but was put by, way not opening in the unity. Seventh-day morning was spent in considering some former minutes, &c. and the afternoon was occupied by the committee on epistles in considering about a rule for travelling friends in the work of the ministry from other Yearly Meetings; but nothing done.

6th mo. 2d. On third-day, the epistles to foreign parts and the general epistle, were read, and the meeting closed in a solid, comfortable manner.

On fourth-day, the meeting of ministers and elders met. Certificates were furnished for Sarah Stephenson, Mary Jefferis, Charity Cook, Mary Swett, and David Sands. We had a comfortable time, and parted in a thankful feeling of the uniting love of our heavenly Father. Having acquainted Friends with my prospect of being at liberty soon to return home, many came and took an affectionate leave, never expecting to see each other again in mutability.

From 5th of 6th month to 3rd of 7th month, I spent mostly in visiting particular friends, and attending meetings in and about London,—and then, accompanied by my kind landlady Elizabeth Messer, and my very dear friend Richard Chester, I set off in the stage coach for Bristol, and arrived there next day, intending for America in the ship Uncle Toby. Sarah Stephenson and Mary Jefferis were passengers in this vessel with me; and after some difficulties by contrary winds and unfavourable weather, we landed at New York the 31st of 8th mo.

where we were kindly received by our dear friends Robert Bowne and wife. The weather being warm, we went out to Thomas Eddy's, on the banks of the North river, about two miles from the city, and tarried there mostly till the 10th of 9th month, when I crossed the river, and next day reached home at Walnut Green in Bucks county, where my dear wife had been for some time. I found her in good health, and truly glad to see me, and we mingled our tears together,—tears of joy and of gratitude to the great Preserver of men, for his thus keeping us through the varied vicissitudes and trials we each had to pass since our separation, and that now we were favoured to meet again. Surely such a God is worthy to be feared, served, honoured, and obeyed—So saith my spirit. Amen.

9th mo. 15th, 1801.

SAMUEL SMITH.



Samuel Fothergill's Letter to Susannah Hatton.

Warrington, 6th mo. 27th, 1760.

Dear friend, Susannah Hatton—In a sense of that sympathy and union which render the church of Christ a compact body, I do tenderly and affectionately salute thee. As I have written George Mason pretty fully on the head of a proper route through the several provinces of North America, I must refer thee to him for my sentiments on that head, which I believe he will communicate to thee; and as my time is precious at present, I can't transcribe it. I most sincerely wish thee a good journey; good to thyself, and so to others. I cannot doubt of the propriety of thy mission to that part of the Lord's

vineyard. I had an evidence in myself in solemn silence, that thou wast under the Master's appointment for that service; and I earnestly desire the wisdom and power of Truth may seal its own evidence on all thy labours. And, dear friend, though I apprehend myself a younger brother, and now addressing myself to one who was in Christ before me, yet permit me to offer to thy thoughts a few sentiments which have been sealed usefully on my own heart.

1st. It is a most solemn and awful thing to assume the name of the Lord's ambassador; I believe thou considers it so. Thence ought we also to consider the high obligations we are under to receive from him not only his instructions, but our credentials. 2ndly. These will not be withheld if we wait our Master's time; his sound will be certain, and his discoveries clear. We shall not say like Ahimaz, when I ran there was a tumult; but distinctly receive and deliver our Master's message, in his own wisdom and spirit. 3rdly. In all our service let us remember our Lord's dignity, and endeavour to maintain it according to the proportion of strength vouchsafed, both in purity of life, and singleness to him in our ministerial capacity; being empty without him, and only filled with his fulness. 4thly. Let us learn to try the spirits whether they are of God. I have seen a danger, especially in your sex, of being taken by the passions. The passionate preacher hath affected the passionate hearer; both have been in raptures, and neither of them profited. This is a place I would endeavour to guard thee in, my dear friend, as I am apprehensive the emotions of thy mind are sometimes strong and animated. Mistake

not the warmth of passion for the gospel authority. The first is like the rattling thunder, which frights but never hurts; the last is like the lightning from the east, which illuminates, and at times breaks through all opposition, and melts down every obstruction. I know the integrity of thy heart, and what is infinitely better, our Father who is in heaven also knows it, and will not forget to be gracious; and therefore with the most unreserved freedom, I remind thee of these things. "May thy Urim and Thummim be with thy holy One, whom thou didst prove at Massah, (which implies the hour of temptation,) and with whom thou didst strive at the waters of Meribah," or strife. Look carefully to him in all thy goings; so shalt thou dip thy foot in oil when thou treadest on high places, and the arms of thy hands will be strengthened by the mighty God of Jacob.

If deep poverty be thy lot, be not disquieted; neither pour forth thy complaint to any mortal—have no confidant but Eternal help. I never knew deeper poverty, nor more glorious riches than in that land. But I found it safe to wear my sackcloth on my loins, and put on my best garments honestly and sparingly. Receive no obligations from that quarter which thou can avoid; lest they say, I have requited thy labour, or made vain the purport of thy testimony. In the course of thy passage, be courteous to all, unless this is restricted by secret direction with respect to any particular,—which I have found my peculiar duty in some parts. Let not affability enervate thy mind, nor lead from the steady stability which attends the faithful minister; and yet guard against a spirit which leads zealous

people sometimes to say "there is none righteous, no not one," and therein to overlook the hidden suffering seed. Let thy eye be in thy Head; so shall thy goings be ordered of the Lord, and be attended with peace to thyself, comfort to the living, and general usefulness to the church.

Be not hasty to embrace the offer of any companion in service; try their spirits, and feel the liberty of Truth in it. I should rather take one occasionally as my way might appear, than engage for any considerable journey. I think it still more necessary to press thy declining any companion from England or Europe, who might have a concern for themselves, to discharge their own duty, without regard to thine, and so might another be oppressed by thee.

Farewell—and may the Lord of all consolation be with thee, and in every trial support thee by his wisdom, and comfort thee by his rod and staff. My wife joins me in the tender of sincere good wishes for thee—and in true love, I am thy assured friend,

SAMUEL FOTHERGILL.



BRIEF ACCOUNT

Of the last illness of Sarah Rodman, of Newport, Rhode Island, who died of the yellow fever in Philadelphia, in the year 1793.

In the 6th mo. 1793, Samuel R. Fisher, of Philadelphia, was married to Hannah Rodman, daughter of Thomas and Mary Rodman, of Newport, Rhode Island. In the 8th month following, she came with him to Philadelphia, to settle at his residence in that city. Her sister Sarah Rodman accompanied her,

with design to spend a few weeks with her at her new home. About the time of their settlement the yellow fever appeared, and gradually spread through the city, producing scenes of distress, sorrow, and mourning, such as had not lately, if ever, been witnessed by the inhabitants. The disease increased, sparing neither rich nor poor, aged nor youth; and the only hope of escaping its awful ravages seemed to be by flight to the country. Of this many thousands availed themselves, and were received with hospitality and kindness by their friends, and even by strangers. But there were many who could not thus flee from the "noisome pestilence"—and of these were some who chose rather to put their trust in the protection of Divine Providence, and to resign to him the disposal of their lives and health,—than to seek for safety by flight. Of this class was the family of Samuel R. Fisher. It was a solemn, awful season, as well to those who stayed in town as to those who went out. It was a time of deep proving, and of close searching of heart. It was a period in the annals of Philadelphia and the surrounding country, that ought not to be forgotten.—As a memento of that awful visitation, the case and circumstances of Sarah Rodman's removal from works to rewards, by means of the yellow fever, is introduced, as well as to show the power of vital religion on the mind of a dedicated young woman.

On the 18th of the 9th month, 1793, in the evening, she was taken with a chill and fever, followed by a violent head-ache and sickness of stomach.—The day following, Daniel Offley, who spent much of his time in visiting the sick, called to see her, and mentioned the comfort he felt in the evidence

afforded him, that her mind was favoured with quietness and tranquillity,—and that she had not *now* to learn where to look for relief, or how to pray to Him who alone can deliver or save. He also addressed her the next day when he again called to see her, as follows, “The Lord is with thee; and I believe he will be with thee as thy care-taker, thy supporter, and thy comforter, however the present illness may terminate.”

20th. During this day she said, “I am not anxious respecting the event of my illness, but desire to be resigned.” In the afternoon she appeared worse, and two physicians attended her. They intimated that her disorder was the yellow fever, and cautioned her anxious and affectionate sister Hannah against exposure to the infection. A coloured woman was procured to attend and nurse her; for at that time it was apprehended the people of colour were not subject to the disease,—they were therefore looked to for nurses.

The next day, although the violence of the fever occasioned considerable restlessness of body, yet her mind was preserved in much quietude. On her sister’s inquiring whether she had any uneasy sensations in relation to her coming to Philadelphia with her, she said, “No: I have been favoured with quiet to my admiration. We must submit to the dispensations of Providence. When I parted from my friends at home, it seemed much to me like a final separation.”

On the 22nd, being first-day, and the commencement of the Yearly Meeting, she said that notwithstanding her desire to attend the Yearly Meeting, she was satisfied with its being otherwise,—that her

object and desire in taking this journey, was her improvement, and it made but little difference in what way this was effected. She further said, "I desire my friends at home may be informed that I am favoured with my reason in the midst of all this pain,—and that I have not been flattered by the appearance of my disorder, or the opinions of the physicians; but have from the first been doubtful of my recovery. And I am more desirous that my salvation should be sealed, than any thing else, and hope they will not indulge in fruitless and unnecessary mourning;—hoping my loss to them will be supplied."

This evening, she mentioned the sweet peace she had felt during the afternoon; and desired that if she was removed, her friends might be supported, particularly her mother and sister Hannah. She also requested that each of the children and servants here might have a bible given them, to remember her, as they had been very kind to her: also that each of the servants at home, and those in her brother's and sister's families, who were acquainted with her, might have some little legacy or token by which to remember her.

23d. The pain in her head, and extreme weakness continued. Her sister Hannah writes thus, to her relatives at Rhode Island: "O my dear friends, my heart is almost overwhelmed; yet I endeavour to keep up, and do all I can for her. I believe you may be satisfied that all is done for her that the physician's art, or affectionate solicitude can suggest.—I esteem it a favour that I have recollection and strength to minute her expressions, that may afford satisfaction to her survivors. And as a few words

spoken to me by Daniel Offley this morning, may also be applicable to you, who will ere long be sympathizers in my distress, I will endeavour to recite them, viz. 'I much desire, dear Hannah, that thou may be able to come to this conclusion: It is the Lord's doing,—let him do what seemeth him good. Although thou seest meet to try me with affliction, *'thy will be done.'* By thus seeking after resignation, I believe thou wilt witness an increase of strength. I feel deeply with thee, and for thee, on this trying occasion.' "

George Churchman called to inquire after her, and Daniel Offley continued his kind, sympathetic visits. Dear Sarah desired her love might be affectionately remembered to them; and "tell them," said she, "that their sympathy has been very comfortable to me." Two kind and affectionate coloured women attended her, and nothing was omitted that they or the family could do to administer to her comfort. She was fully sensible of this, and observed that she thought it a great favour not to be deprived of, and separated from all her friends, as has been the case with many poor afflicted souls during this awful visitation. Her sister also remarked that this was cause of much thankfulness: "When we consider," said she, "the dreadful sufferings of many who have languished and died, without any comfort administered to them. It is difficult," she adds, "to conceive the distressed situation of this city. It is an awful day of visitation, in which the messenger of death is going as from house to house, and who of us may be summoned we know not."

24th. This afternoon, Daniel Offley was concerned to visit her in her chamber, and to bow in fervent

supplication to the Father of mercies on her behalf, interceding that she might be supported on the bed of languishing,—her spirit raised above the fear of death, and centred safe with God; and that he would grant resignation to his will, if he saw meet to remove her from us.

Thomas Scattergood and George Churchman also called to inquire after her; and Thomas said he had been comforted concerning her, since he heard of her illness. "I believe it is evident," says her sister, "to the discerning who have seen her or heard respecting her conduct in this trying season, that her mind is divinely supported: and if she goes now, her sun will indeed set with brightness, and exhibit a striking example of the advantages of early dedication. May her nieces and nephews profit thereby." Again she says of her, "Oh! the sweetness that attends her. Every look, every word, methinks denotes her preparation for a better world. Precious indeed is such a prepared state as I believe hers to be."

25th. In the evening D. Offley again called, and seeing her sister Hannah much affected, desired her to seek after resignation, saying, "It is indeed a close trial, and many of thy friends feel for thee: but as I have told thee before, and now have no disposition to recall it—she is the Lord's, and let him take her. I have no doubt she will enter into the full fruition of that joy which is prepared for the righteous. She will be released from a troublesome world, and centred where the wicked cease from troubling, and the weary are at rest. This is my faith concerning her; therefore try to compose thy mind, and not give way to sorrow which may hurt

thee. I know 'tis hard to part from such near connexions, having had to experience it."

26th. After a restless night, she sunk into a state in which she did not appear to notice surrounding objects, nor to have any sense of pain. About the middle of the night following, she departed this life, no doubt in exchange for a better, and was buried at eight o'clock the next morning, in Friends' burial ground in Philadelphia.

The circumstance of an amiable young woman, so recently come to the city from a great distance, being suddenly removed by the prevailing epidemic, called forth the tender sympathy and commiseration of many Friends, not only with her sister and family in Philadelphia, but also with her widowed mother and near relatives and friends in New England. Testimonials of this christian sympathy and tenderness were communicated to the bereaved family; and among other acknowledgments of these, the following letter from her mother gives ample testimony of the fortitude and composure with which her mind was divinely sustained, under the pressure of the loss of her dutiful and affectionate daughter,—whose character is also therein feelingly portrayed.

To Peter Yarnall.

New Bedford, 4th of the 1st mo. 1794.

My dear friend,—Gratitude has frequently dictated an acknowledgment for thy tender, affectionate lines, which reached our sorrowful habitation at a time when we stood in need of every support; not knowing but a second draught of the bitter cup we had partaken of, might be mingled for us, which it has pleased Infinite Goodness to pass over. Thy

consoling sympathy, with the company of our dear friends M. M. E. M. and brother, excited humble thankfulness to the Father of all our mercies, in that he not only replenished his faithful servants with oil and wine, but through them communicated their healing, strengthening virtues to the poor afflicted mind which was ready to sink under the pressure of so great a loss; having flattered myself with having her loved company through the infirmities of age. Notwithstanding my anxiety for her and dear Hannah, with the probability that this solemn event might take place, yet so strong were my desires, that a thought often presented to my mind that dear Sarah would walk through pestilence unhurt, and be favoured to return to a family, every branch of which loved her with the most pure and unfeigned love.

It pleased Infinite Goodness, in an early stage of life, to season her mind with the love of Truth, and to preserve her in a steady adherence to its sacred dictates; which I believe from my own feelings, the testimony of our dear departed friend Daniel Offley,* and her sister's account of her quietude, patience, and resignation to the Divine will,—continued to the termination of her precious life; fully evincing the important value of a life¹ early devoted to the holy *principle*, and its religious guidance. Her love for the company of valuable Friends, occasioned regret for not having more of thine; of which favour her diffidence and humility suggested that she was not deserving. But thy affectionate invitation to

* Daniel Offley died of the yellow fever on the 11th of the 10th month, 1793. He was seized with the disorder about a week after Sarah Rodman's death.

her to attend the children's and the negroes' meetings, gave her great satisfaction.

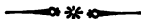
O my dear, sympathizing friend, though my heart is often melted in sorrowful reflection, under an apprehension that I am not so thoroughly resigned to Divine disposal as I ought to be, in this and every allotment,—yet have I been favoured, at times, to number my blessings, and to discern, as in the cool of the day, many things to admire, and to be humbly thankful for to the all-wise Disposer of events.

Thy feeble state of health, with thy laborious service among us, excited deep sympathy and earnest desires to hear of thy safe arrival, and re-union with thy dear wife and family, with the peaceful reward of thy painful labours, which will long be remembered by some of us.

I am still with dear Thomas and Charity Rotch; who with M. cordially unite in the tenders of love to thee and thine, with thy afflicted but truly affectionate friend,

MARY RODMAN.

NOTE.—In the above letter reference is made to Peter Yarnall's visit to Rhode Island in the 6th month previous. See his Journal, vol. 2d, page 270, Friends' Miscellany.



A state of inward quietude, calmness, and confidence in the overruling providence and protecting care of the Shepherd of Israel, is beautifully typified in the ark of safety, when the waters of the flood covered the face of the earth. It was to this, the innocent dove (emblem of innocence) returned, because she found no rest for the sole of her foot.

To the Memory of MARGARET MASON, who departed this life the 29th of 3rd mo. 1775.

Delusive life! what is the mighty name,
 We load with honour, or enrol in fame?
 The statesman, patriot, or victorious sword,
 Whose desolations style the monster, lord!
 Or through the maze of science range the sky,
 And trace the planets with a Newton's eye?
 What are ye all? A visionary name!
 A blast of vapours, and a breath of fame!
 Can this elude the tyrant's sov'reign power?
 Or arm with courage for the mortal hour?
 Can this the final agony sustain,—
 The pillow smooth, or ease the bed of pain?
 Can this ensure our future rest above,
 In the bright climes of liberty and love?

Ah! no, departed friend; thy humble name,
 Thy fair example, and thy spotless fame,
 The gentle virtues of thy social mind,
 Thy soul enlightened, and thy will resign'd,—
 Shall meet thy plaudit in that blest abode,
 Where saints enjoy the vision of their God;
 Who thro' the devious path where thousands str
 Chose the best part, and kept the narrow way.

Amidst each various task of human life,
 The neighbour, friend, the parent and the wife,
 Thy gentle, soft benevolence of mind,
 Left a fair track of pious life behind.

Hail! favour'd soul—the happiest voice of peace
 In softest whispers sent thy calm release,
 And hush'd the storms of life in sweet repose,
 Bid all its dangers end, and all its trials close.
 Favour'd release! Now wing thy joyful way
 To the bright mansions of immortal day;

The glorious prize with kindred spirits share,
Bliss unconceiv'd, unfelt, untasted here;—
Where souls are exil'd,—life a trial given,
To form the spirit, sanctified for heaven.
Probation ends on Canaan's happy shore,—
The storm subsides, the winter season's o'er,
And tears forever cease, and change is known no
more.

No more shalt thou thy Father's absence mourn,
And veil'd in darkness, wait for his return;
No longer conflict shall thy soul sustain,
Grow faint with weakness, or expire with pain.
Secure from all, heaven bade thy warfare cease,
And clos'd thy combat in the smiles of peace.

Oh! dear, departed friend, enjoy the prize,
Balm unembitter'd in thy native skies;
'Till gracious heaven shall bid our spirits join
The draught of bliss, the song of praise with thine;
Where holy harmony and perfect love,
In sacred union, bind the ranks above;
Where joys too high for angels' tongues to paint,
Is the blest portion of the unbodied saint.

And you, surviving friends, who bore the stroke
Which thus your dear and fond connexion broke,—
For you I feel, and sympathetic share
The sigh of sorrow, and the filial tear:
Drank the bitter cup, and deeply know
The heart-felt anguish of this piercing blow.
Strive to submit beneath the hand Divine,
And Heav'n will heal if nature will resign;
Trace the fair path her pious steps have trod,
And claim a parent in your father, God.

FIDELIA.

To John and Rachel Hunt, Darby.

Near St. Clairsville, Ohio, 24th of 1st month, 1834.

MY DEAR FRIENDS,—

You have been so fresh in my thoughts, that I have taken the pen in hand to say so, though I can write but a few words at a time, the weakness is such in my right hand. You are amongst those I have long known and loved. Friendship, founded in the Truth, as David's and Jonathan's was, is firm—the same in cloudy weather, as in open sunshine. I have been going, in thoughts, from house to house amongst your children, all within call. He has blessed you and yours; and it humbles your souls. God is love; and they that dwell in him, dwell in love. And it is their dwelling in him, the true Light, that keeps them fresh and green; in which state, there is a bringing forth acceptable fruits.

I wish to hear from you, as I never expect to see you. You have heard, its likely, of my long illness;—for days and nights together, all but gone; and I wanted to go. I told them about me, that this was not my home. I had been a long journey, and that this was not my home. I wanted to go home. In this I did not sin, nor displease my God, in my anxiety for the soul to be with the redeemed. But the Judge of all the earth knew better than I;—that there was something yet for me to do. I was so far gone, that it took two or three to lift me in and out of bed; and what little I took, they fed me as I lay: I could not put my hand to my mouth. But, at length, I began to mend; and am gaining, so that I get to meeting sometimes; though the doctor forbids my going out till warm weather. I have an excellent

home at L. P.'s, two miles west of St. Clairsville; a retired room,—fire night and day in it, and one of the sons lodges in it on a trundle bed, within call.

The Lord be thanked. He has done great things for me;—the God of my youth,—of my middle age, and now of my declining years; being now in my eighty-fifth year,—praise his name forever. His mercies are new every morning, and his compassions fail not. Tell your dear children to love the God of their parents, and prove themselves to be on the Lord's side. My love reaches to the children of God, every where, who are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." God does not change. He cannot change. His truth does not change.

My dear love to Isaac and Hannah Oakford; to Halliday Jackson; to James Bunting and his dear Mary; and all that love the Lord Jesus Christ. Say to Friends, "Keep the unity of the Spirit, in the bond of peace." Friends every where dwelling together in the love of God, they will make a great conquest over their opposers. When it's well with you, think of me, and let me have your prayers, that I may hold out to the end. Let me have a line from you. My love is unfeigned to all your children; which, with a Benjamin's portion to yourselves, concludes me, as ever, yours in the Lord,

HUGH JUDGE.

As way opens therefor, you may let some of my friends know how I am, and have been;—as much like one risen from the dead, as any I have known. Keep to God's holy teachings. Blessed are the

peace-makers; for they are the children of God;—not the peace-breakers.

It would be a feast to my eyes to see you;—a more luxurious feast than the banquet of wine Esther made for the king. Dear hearts, we shed showers of tears;—at times, of sorrow and of heart humbling distress;—and sometimes, showers of tears of humbling joy and gladness in the Lord our God, who has kept us to this day, through the great variety of trials and conflicts we have passed. Glory, glory, to his most holy Name, and that forevermore. Let me hear from you, be sure. Farewell!

HUGH JUDGE.



CORNELIUS CAYLEY'S REQUEST.

Copy of a Request sent by Cornelius Cayley to Friends at Leeds, in England.

Dear Friends,—To such of you as are acquainted with the everlasting kingdom of God within you, which has begun, goes on, and (you believe and desire) will finally reign in your whole soul, body, and spirit without a rival,—the following lines are addressed by one who is united with you in the same witness and testimony.

About twenty years ago, he who said to Peter and James, “Follow me,” called me also to follow him: his attractions prevailed with me to leave honours, pleasures, friends and relations, &c. with joy. The Bridegroom’s presence with me made me feast many years; and in that dispensation I preached his grace and love thirteen years, whenever I could—

not having freedom to be in any particular connexion of people. For several years past I have been called to fast and mourn in silence—to sell all, and go without the camp, suffer and die,—without form and comeliness—contemptible in my own eyes, and in those of others,—in faith of Christ's second coming in me, in a resurrection from the grave of my withered *self*.

I have for some time past, witnessed a measure of the same life which was before me, and shall be when time to me here is no more. This life, I experience, begins to send up fresh sap into my dead earth—the blind in me begins to see—the deaf to hear, and the dumb to speak. In this dispensation I have done with all form—for power is all! Which makes me, Friends, in unity with your way and manner of worship, more than any other manner of christians; particularly my spirit feeds in silence, being meat, drink, and raiment to me. However, I sometimes witness a clear call to preach the everlasting gospel of salvation to every creature; but I am not free to do this but when the wind blows, and see my privilege is to wait for the same. Now I am sensible that you are a people where alone this precious liberty of not speaking, as well as of speaking, is allowed;—for which, and other causes, I am free to inform you, that if you are willing to accept of the ministry which Christ has given me, my spirit is willing to throw a mite into your treasury; being in much fellowship and sympathy with the members and ministers of your community. But as this is so weighty a matter, let some of you in the love and spirit and power of Christ give me a meeting in some Friend's house, where silence and con-

venience may be found, and try the spirit that is within me, which desires to come to the light to be proved, and, I trust, will give satisfaction; for not I, but Christ in me, is my glory. True he is in me yet but as a babe; but though a babe, is wiser than all my old Adam's wisdom and learning, which is as dung to me in his presence.

Brevity obliges me only just to throw out some hints of matters in this paper; but when we meet we may be more particular. As to the consequences of reproach and shame to me from any of my relations or others, I trust I have learned through many inward baptisms to be very easy about these things. In a word, I am inclined to believe that mutual privileges may result from our communion together in that Truth which makes free indeed, and in which I remain in love, your friend,

CORNELIUS CAYLEY.

P. S. In the school of suffering, in the baptism of fire and the Holy Ghost, I have learned that Christ is a seed in all mankind, and that nothing but what it produces will abide. I have learned that all ordinances, such as the baptism, the Lord's supper, &c. have perfection in the spirit, where reality ends the form; and no more needs the form than the fruit needs the blossom which preceded it. In a word, I have learned that the whole ministration of Christ in the flesh gives up its shadow to Christ in the spirit, who was, who is, and who is to come. Some dawnings of the last days begin to call me from the grave, and to show me that I must bear witness that the Lord God omnipotent reigneth. C. C.

SAMUEL FOTHERGILL'S LETTER.

Copy of a letter from Samuel Fothergill to J. H. in answer to one from the latter respecting an application made to Friends of Leeds by Cornelius Cayley, 1771.

DEAR FRIEND,—

Thine of the 20th inst. came in course, and its contents respecting C. C. and the copy of his application to Friends of Leeds meeting, have been the almost constant companions of my thoughts, which I now sit down to attempt to express. I have hitherto been a stranger to the person and his case. I read some years ago many of the journals of those exercised in endeavouring to promote the revival of christianity, but there appeared to me so much of the nature of those things that the day of the Lord should come upon, and which are so fully described in Isaiah, 2d chapter, verse 10, to the end of the chapter, that I declined the search; in hopes that the winnowing power of Truth would separate the wheat from the chaff in minds pure, upright, and sincere; and that Power which prepared the eyes of the man blind from his birth, by spitting on the clay, and finished his marvellous work by sending him to the "pool of Siloam," or to "the sent" for washing, might in the same line, and by the efficacy of the word of his mouth, which is "a two edged sword," and whose entrance giveth light and life,—have led them into that which is within the veil, and impenetrable to the eyes which have only been anointed with the spittle: and for these my soul hath often been baptized in humble fervent prayer.

The person under immediate notice claims and hath my sympathy; I believe him to be joined to all the living, through the quickening virtue of the life-giving word; and earnestly pray for his complete formation as a vessel meet for his Master's use; yet a secret and painful jealousy affects me, that patience hath not had its perfect work to lead him into all the unutterable depths of the Lord's preparing day; nor all the idols been cast to the moles and to the bats. My jealousy arises from a sense of the activity of distinguished *self*, which loves the splendid pleasant picture—an easy purchase, in comparison of the deep hidden pearl of substantial Truth.

We sorrowfully know that we have amongst us traditional formalist Quakers by an outward inheritance of name; yet there remains a worm Jacob, the feeble yet faithful wrestler with God, and who thro' the virtue of the sacred unction have not an absolute need of man's teaching, but are gathered in spirit into the Lord's mountain, where the Lord of hosts makes unto all people a feast of fat things; and where he destroys the face of the covering and the veil that is spread over all nations. But the formalists among us are in the same life with all the family under the veil and the face of the covering, and not having on the garment of needlework wrought in a progress of experience, have not a right to this feast in the Lord's mountain, but feed on the perishable husks and superficial ministry of the same birth; and these, moving on the same ground, feed themselves with the like food, "fill their belly with the east wind," and empty its chilling qualities on the superficial dependants on human help.

I make this general remark, to which I have been led perhaps impertinently. The testimony given us to bear as a people, in various branches, hath been a stone of stumbling, and a rock of offence to many who have wished for our crown without *our* cross, and have overlooked and despised the peculiarity of our testimony, or the Lord's testimony by and thro' us.

The language, fashions, and customs, though by many esteemed indifferent, are not so to us; but are a part of the growth (may I not say) of the underwood of that lofty Lebanon, which the day of the Lord is to come upon, as well as on the tall cedars; and when that day comes, it will burn like an oven, indiscriminately with prevailing heat, and leave them neither root nor branch. All who have entered into fellowship with us by the baptism of Christ, (the true door of entrance) have, not from imitation, but clear conviction, found this compliance their indispensable duty.

We might have many preachers breaking in upon us, were we at liberty to admit them upon the partial bottom of general speculative truths, without coming up in the unity of the spirit, in united faithfulness to the Lord's statutes and testimonies to us, and by us to the world.

How far the person in question may have seen into this testimony, I know not; but this I know, many of those called Methodists, (their preachers especially) rather revile than approve this peculiar dispensation, which the longer I live, the more clearly I see to be from heaven—against the spirit that rules in all carnality, whether notorious in obvious evil, more concealed in the walks of formality, or

more refined and fallacious in the outward court of the temple.

I can't well omit a passage in C. C.'s letter, expressing that "the life begins to send up fresh sap into my dead earth—the blind in me begins to see, the deaf to hear, and the dumb to speak." I believe this is really the truth, and a strong description of an infantile state,—a resurrection from being buried in a baptism of death into a new life, and yet scarcely grown up into a capacity of preaching the everlasting gospel of salvation. The forty days retreat into the desert previous to the ministry of the holy Jesus, seems to be not fully accomplished.

I feel much for C. C. I love him. I wish to give him the right hand of fellowship in the Lord Jesus. His spirit is near my life; and Oh! that he may endure the Lord's preparing day—that he may come out of Egypt clear and unmixed with any of those things which veil the beauty of the Lord's workmanship. I hope Friends will be tender towards him, yet for his own sake, and the testimony's,—firm and steady; for this will be beneficial to him if he ever come in *at the right door*.

I recommend Friends concerned and this person to a deep inward attention to the great Minister of the sanctuary, that in his counsel and wisdom all may move, and the precious unity of the one eternal Spirit may be known to run into the nethermost skirts of the garments.

I am thy affectionate friend, in deep travail for Zion's beauty, that none who love her may fail of the salvation within her gates,

SAMUEL FOTHERGILL.



Observations on Cornelius Cayley's Request and Samuel Fothergill's Letter.

On perusing attentively the preceding Request and Letter, there appears to be some valuable principles developed in each, although there may be some views on which a clearer perception may be furnished to dedicated and experienced minds. The author of the Request had unquestionably been visited with the day-spring from on high; and the allusion of S. F. in his Letter, to the progressive operation of Divine light, as illustrated in the case of the blind man, the clay and the washing, is deeply instructive. There can be no doubt that many minds (among the universally visited and called) are similarly circumstanced with C. C.'s, and under the feelings and views furnished by the Divine visitation, become active in religious exercises, before their spiritual perceptions are clear,—that is, before the full operation of the discipline of the cross has reduced the selfish nature and will into the state of a "little child." These may yet be instructed by the sincerity of the Requester and some of the remarks of the deeply experienced writer of the Letter.

The first, or feasting dispensation, described by C. C., had its season; but his mind being sincere, and his feelings alive, he found it but as the blossom, or as the anointing with the clay,—and a season of fasting from that activity which he had felt, introduced him to a dispensation of baptism into a state of death to that activity of the creaturely will. He then waited in this state, in the hope of the second coming of Christ, to perfect his work in the soul. Perhaps there is in this view of the manifesta-

tion of the Divine light and life in the mind, a better and more practical illustration of the apostle's expressions, than we frequently, if not commonly, hear attached to it when quoted: "And to them that look for him shall he appear the second time without sin unto salvation."

It is to be feared that many, after having been visited and aroused as by the voice of one crying in the wilderness of their hearts, have rested in the conclusion that the work was accomplished, when it was only a state of preparation of the way of the Lord, for his further manifestations. People of active minds, who need the yoke of restraint, sometimes err for want of patiently sitting as at Master's feet, and minding the command often given to such temperaments, even after the first operations of mercy and love have opened their spiritual vision: "See that no man know it:" "Tell it to no man." These, as formerly, feeling the comforts of the healing power in themselves, are too apt to blaze abroad the matter, by telling their experiences, and calling to others before they are sent; and thus spend their portion in a kind of riotous living, or a life in preaching, which, however it may be, or appear to be, attended with much zeal and religious fervour, yet being premature, and having its spring in the activity of the creature, can only rise in its effects to feed that kind of life which would fain satisfy itself with husks.

C. Cayley's language may not be entirely clear, for even when he made the request, he appears to have seen but as in prospective, that he would be called to another dispensation of the ministry, very different from that which he had been engaged in for thirteen years, when his time was always ready,

Now he sees a dispensation of gospel ministry, that is altogether dependant on the renewed, quickening influence of the holy Spirit, under the figure of the wind blowing where it will, and which must be waited for. This, at the close of his postscript, he calls the last days (or highest dispensation) in which he is shown that he must bear witness that the Lord God omnipotent reigneth.

He saw that Friends were the only people he knew of whose profession acknowledged this gospel ministry, and whose discipline and order admitted or required this silent patient waiting to be endued with power from on high, before moving in it.— He seems further to have held up a view of uniting with Friends, if they on trial could unite with his ministry; for which he proposes an opportunity in some Friend's house, where they may try the spirit that was within him, and immediately after he says Christ is in him "but as a babe." Now, it is obvious that being a child, or in a babe-like state, he thought as a child, and he spake as a child; and, as a child, he needed the nursing care, counsel, admonition, and sympathy of those further advanced in religious growth and experience. He felt the need of society, and that it was not good to be alone. If Friends to whom he applied were qualified to take him in their arms, and instruct him in the way of God more perfectly, as Aquila and Priscilla did Apollos, then indeed a union in membership would be productive of mutual benefits, and tend to his preservation.

The result of the application has not reached us. One of the members of Leeds meeting applied to S. F. for his advice or opinion on the subject. S. F. appears to have had some fears that the applicant

was not yet clear of the activity of self. His views are deep, weighty and instructive, while his sympathetic feelings and tenderness manifest that he was actuated by pure gospel love.



The impress of a deeply exercised mind.

Israel's gracious Shepherd, hear me,
Listen to my plaintive moan,—
Draw my suff'ring spirit near thee,
Let it bow before thy throne.

In thy presence there is pleasure,
Joy and gladness fills the heart;
Peace beyond the richest treasure
Ophir's gold could e'er impart.

In thy absence closely proved,
Wrap my mantle round my face,
In the cave sit down secluded,
Hid amidst the human race.

Here's the creature low and humble,
Faith and patience prov'd and tried;
But the Christian must not stumble,
See, our holy pattern died!

Crucified by high professors,
Such there still appears to be;
Blind with zeal, and not possessors
Of true faith or charity.

But be not cast down, Oh my soul!
Seek for wisdom from above;
Though the billows o'er thee roll,
Trust in his redeeming love.

Drink his cup,—fill up thy measure
Of the suff'ring left behind;
Affliction, rightly borne, is treasure
To the humble, patient mind.

H.

FRIENDS' MISCELLANY.

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[Vol. IX.]

REFLECTIONS

On the operation of the Divine Principle.

Experience and observation give ample proof to the reflecting mind that it is in the power of Divine grace, when yielded to, to modify and regulate the various dispositions of human nature so as to produce that excellence of character which constitutes the humble christian, and the practically useful member of society. By this regulating and qualifying influence, the brightest natural talents or endowments become sanctified, and directed to the most useful and benevolent purposes—promotive of the highest enjoyment of the individual, and of extensive benefits to the human family. By the same powerful influence operating on minds possessed of the “one talent,” an elevation of character is produced, a sphere of happiness and utility is filled up, that goes to promote the general good, and to unite society in the bonds of mutual interests, and peaceful harmony and love.

This view of the operation of Divine grace, or that “light which lighteth every man that cometh into the world,” appears to be in accordance with that instructive parable of Jesus Christ, where the talents were dispensed “to every man according to his several ability.” Through diligent attention to the gift, improvement was made with the two, as

well as with the five; and we see not why the *one*, by the same industrious occupancy, might not have gained other *one*—and the answer of approbation been the same; but negligence, inattention, and unfaithfulness, produced a different result,—and so would have done in case of the five, and the two, had the receivers adopted the conclusion of the slothful servant.

It may be that among the twelve disciples of Jesus, the natural temperaments, dispositions, or “abilities,” were as various as their faces, or as generally occurs among mankind—and yet the power of Divine grace being attended to, and the gifts or talents committed to them improved, they all might have filled their respective stations and places with utility in the christian family—and with the result of harmony and peace among themselves, and the answer of “well done, good and faithful servant.” Only a few of their characters are given in the history, but all go to this conclusion, except that of Judas, who lost his condition through unfaithfulness.

Amongst mankind, at this day, we have instances of the result of faithful attention to the talents committed to the occupancy of some of large ability to do good, some of less extensive powers of usefulness in society, and some whose mental capacity appears by comparison to be small. Yet all these, filling up their respective measures of duty, move in perfect harmony; and their services go to illustrate the metaphor used by the apostle, where he compared the members of the true church of Christ to the different members of the human body,—in which one cannot say to another, I have no need of thee, and in which every one is taught to be con-

tent with faithfully occupying the part assigned it. And the result of this harmony in the body is, that “the members should have the same care one for another.”—See 1 Cor. 12th chap.

If this is a correct view of the power and influence of the Divine principle, when suffered to operate in the human soul, how encouraging is the prospect! and how beneficial the result to every individual thus governed, and to society at large! However different the temperaments, even as the wolf and the lamb—however various the natural dispositions, as the leopard and the kid—or the cow and the bear—yet all these lie down together in perfect harmony, under the blessed influence of Divine love, and simplicity and truth shine forth conspicuously through all, manifesting that one spirit governs them all.



MEMOIRS AND JOURNAL

Of the life, travels, and religious exercises, of Hannah Yarnall, widow of Peter Yarnall, late of Byberry, Philadelphia Co. Pennsylvania.

HANNAH YARNALL, the subject of the following memoir, was the daughter of Edmund and Elizabeth Haines, and was born at Evesham, New Jersey, on the 26th of the 2nd month, 1765. Her mother was a daughter of Henry Warrington, and their marriage certificate bears date the 2d day of the 4th month, 1762. Edmund died in the beginning of the year 1766, leaving two daughters, Sarah and Hannah, the latter about a year old. By his will, all his personal estate, amounting to between one

and two thousand dollars, was left to his widow, and also the income of his real estate, which was considerable, during her widowhood. This latter provision embraced the education of his two daughters—the eldest of whom did not long survive her father.

About the time of her husband's decease, the following instructive and consolatory epistle was addressed to Elizabeth Haines by her friend S. Borton.

“Dear friend,—Wait for the light of Christ, and commend all thy endeavours to him, who will be to thee as a husband, and will preserve thee through all thy exercises and trials. Oh! seek to press forward, with thine eyes fixed on him, and he will beautify thee with heavenly glory; and reward thy soul with eternal gain. Oh! mind not the troubles nor the trials for his glorious name's sake; but throw thyself as in his bosom, where there is joy, and peace, and comfort forevermore;—even that joy and peace which this world cannot take away. Oh! cast not thyself down at these trials and troubles; for the same hand that permitted them, can carry thee safe through them. He can direct thee in all his ways, and fill thine heart with his blessed truth, which is the desire of thy friend,

1st month, 1766.

S. BORTON.”

Not long after this event, Elizabeth Haines and her daughter Hannah, became members of Chesterfield or Crosswicks monthly meeting, where they remained some time, and thence removed to Burlington in the year 1774, where they resided in a small house near the river, of eight pounds a year rent. By a certificate from Chesterfield she is represented to be of “orderly life and conversation,—a diligent

attender of meetings for worship and discipline, and had settled her outward affairs to satisfaction." As a friend in unity," she with her minor daughter Hannah, was recommended to the christian care and oversight of Friends at Burlington, and a desire expressed for their growth in the blessed truth. How long they resided here is not known; but by some mismanagement or design in relation to the income of the estate left for her comfortable subsistence, she was deprived thereof, so as to be under a necessity of going out to service from place to place about the country. In a letter dated 6th mo. 1781, she says,

"I am often so straitened that I am necessitated to borrow money, being deprived of what was left to me for the support of myself and daughter;—which is very far from what my husband expected.

I have no desire to say any thing bearing hard, or that may beget hardness, but had rather that tenderness, affection and unity should increase. That thou would tenderly consider the fatherless, and faithfully discharge a christian duty, is the desire of thy friend,

ELIZABETH HAINES."

During the time of these close trials, the widow and her daughter had the near sympathy of their friends and relations, by whose assistance they were put in possession of their property, and removed to reside on their farm in Evesham, in the 5th month, 1783. John Hunt, who married her sister, was particularly kind and attentive to Elizabeth Haines and her daughter, and often took them to the Quarterly meeting held at Salem, and other meetings at a distance.

These circumstances, gleaned from detached papers, go to show that some of the early part of Hannah's life was exposed to hardships, privations and difficulties; but, under the care and guardianship of her excellent mother, whose precepts as well as example, had a salutary influence in the formation of her character, she appears to have submitted to the discipline of the cross; and these trials were so sanctified to her that ever after she possessed a disposition of tender sympathy with the children of affliction. Nor was she wanting in the extension of a hand of charity to the poor, when she became possessed of the means of relieving their necessities.

In the 9th month, 1783, she was married to Joseph Thornton, son of James, of Byberry. Shortly after which he removed to settle with her on her patrimonial estate in Evesham. They were remarkably careful to hold forth an example of circumspection in their setting out in life. Hence their furniture and articles of accommodation in house-keeping, were plain and not costly. They appear to have felt and maintained a conscientious testimony against the vain and needless, as well as extravagant customs of the day; and the simplicity and plainness of their apparel, household furniture, language and deportment, manifested their consistency with the profession of Truth which they made. They were noticed and encouraged by their friends, and soon become useful members of the monthly meeting of Evesham. On the subject of an improved state of school education, and in supporting a faithful testimony against the customary or improper use of spirituous liquors, they were zealously and usefully engaged. While their temporal concerns were

it suffered to interfere with or hinder their diligent attendance of religious meetings; they were, nevertheless, industrious and diligent in business, as well as frugal and economical in their domestic habits and manners.

In the 4th month, 1787, her mother was married Enoch Evans, of Evesham. In the spring of the year 1788, when James Thornton's prospect of going to England on a religious visit, had received the assent of his friends, it appeared expedient for his son Joseph and family to remove to Byberry. This was accordingly effected, and they settled on a farm which James Thornton had purchased not long before. Friends of Evesham gave them a good character, as exemplary members of society, by certificate dated the 11th of 4th month, 1788, recommending them with their two minor children, James and Joseph, to the notice of Friends of Horsham monthly meeting.

A few months after their settlement at Byberry, the concern of the Yearly Meeting on the subject of distilled spirituous liquors, was revived by means of the Extracts and a minute from the Quarterly Meeting on the subject. The monthly meeting appointed a committee, among whom was Joseph Thornton, to "labour with the members who were in the practice of distilling, retailing, or partaking of those liquors otherwise than as medicine, in order that they might be prevailed with to desist from the frequent use of them as being destructive of the souls and interests of mankind." In this labour, and in this concern, Hannah Thornton was one with her friends, and a zealous co-worker with and encourager of her husband.

Through the influence and example of Joseph and Hannah Thornton, in their domestic regulations and the education of their children, several improvements were introduced among Friends in the neighbourhood, particularly in the use of the plain language, and children being taught to call their parents by the proper epithets, father and mother.

In the 11th month, 1789, Hannah Thornton met with a close trial in the death of her son Joseph, at a time when her husband was fast declining in his health. In the 2d month following, Job Scott visited their family, and in his Journal mentions her husband Joseph Thornton, as "a choice young man, but very low, and likely before long to finish his course here. I parted with them," says he, "in fulness of gospel endearment." He departed this life in the 5th month following, at a time when her infant son Edmund was also very ill. These deep trials and bereavements were sustained by her humble mind, with that calmness of resignation which marks the christian, who knows on whom to lean, and where to look for consolation and support in the time of affliction. Her little son lingered along till the 11th month, when he was released from all his sufferings. Hannah was now left with only one son, and the care of a considerable farming business; but she was admirably supported under all these trials; and, her dwelling being in the valley of humility, the storms of adversity seemed to pass over her without disturbing the calmness and quietude of her mind.

After some time she removed to reside with her father-in-law, James Thornton, where she was dutifully and faithfully employed as the nurse and kind

attendant of her mother-in-law, whose health was fast declining, and who finished her course of probation on the 20th of the 4th month, 1793.

In the 6th month, 1792, Hannah Thornton was appointed by the monthly meeting to fill the station of an elder. After her becoming a member of her father-in-law's family, she frequently accompanied him in his religious visits to neighbouring meetings, and in some of his more extensive journeys. His health being infirm, Hannah was qualified to attend him, not only as an elder, but as a dutiful daughter, and a skilful nurse. In one of these visits, at a meeting in New Jersey, she opened her mouth by way of public testimony, in a few words.

Not long after her return from a visit in Jersey, she received an encouraging letter from her aunt Rebekah Warrington, in which she says, "I do believe thy expressions came from a sense of what we ought to be in respect to plainness, both in dress and furniture. So that I would not have thee to be discouraged from bearing a testimony against wrong things, when occasion presents. And it is my desire that thou mayst be enabled so to conduct in every respect, that it may appear thou prefers true wisdom and virtue to every other consideration.— And I hope thou wilt become useful, and fill up thy station with propriety, to thy own and Friends' satisfaction."

In the 9th month, 1792, she attended the Yearly Meeting held in Philadelphia, and made notes of the business and exercises which occurred in the course of it, the substance of which is as follows:

"9th mo. 24th, and second of the week, the meeting opened at the tenth hour. After a time of si-

lence the Queries were read, and answers from the nine Quarterly meetings. On the Query concerning love and unity it was remarked, that it did not call for an answer respecting any other love than that which Christ spoke of, and which he manifested. At the afternoon sitting, the comprised or summary answers were read, and instructive remarks made relative to the smallness of week-day meetings, that our business should be so laid out as to make way for bound children and hired people who were members to attend with us, as well as our own children. Also that those who are active in treating with delinquents should consider whether they were sufficiently clothed with love and humility, which would have a tendency to gather those as into the fold of safety. Several excellent Epistles were also read.

Third-day morning, before entering on business, Ann Mifflin expressed her concern respecting the deficiencies brought up in the answers to the Queries; first cautioning young mothers against superfluities in dressing their infants. This she thought an important step towards a reformation on the subject of plainness. Also that all those who have youth under their care should weightily consider the importance of their trust, and be good examples to them. If this was enough the case, she thought things would appear very different among us. Another Epistle was read, and a committee appointed to prepare answers.

In the afternoon sitting, the particular and general Epistles from London were read. Rebecca Jones remarked that if our members, old and young, were weighty in their spirits when in our meetings, it would be a means of preventing so much lightness

as is apparent, frequently before they get out of the meeting-house, and round about it. It would also prevent such frequent disturbances as take place in our meetings for discipline; and instead of these deficiencies or disorders, the countenances of Friends would bespeak that they had been with him whom we profess to worship, and we should consider and feel ourselves as his meek and humble servants.

On fourth-day afternoon, after a solemn pause, the money in the treasury was reported to be upwards of three hundred and forty-seven pounds five shillings;—eighty pounds of it being paid in this year. On fifth-day morning, a meeting for worship, in which many testimonies were borne, and Huson Langstroth appeared largely. In the afternoon, answers to two Epistles were read, and some seasonable advice given. This, as well as the other sittings, was favoured with a quiet, peaceable covering, which furnished evidence that the great Master owned us.

Sixth-day morning, the Epistles and answers to them were read. David Bacon, George Dillwyn and David Sands visited our meeting;—David spoke closely to several states. In the afternoon sitting, a large committee was appointed to join men Friends in a visit to the Quarterly, monthly and preparative meetings. After which the minutes were read and the meeting closed.”

In the 1st month, 1794, a committee was appointed by Horsham monthly meeting to treat with the youth and others who had deviated from the plainness and simplicity which Truth requires. To this service, Hannah Thornton, James Simpson and wife, Agnes Shoemaker, Silas Walmsley and John Town-

send, with some others were appointed. By Hannah's notes, it appears to have been felt by the committee as a weighty service, and they had a solid conference among themselves, in order to feel after the mind of Truth in their proceedings. As way appeared to open, they visited upwards of sixty families of such members as they believed required the extension of sympathy and care. Their visits and labours of love were generally well received, and were satisfactory; although at times they found it needful to use plain dealing, and to lay things close home to some of those who were the cause of this concern. Divers of the young people had showed an inclination to copy after the vain fashions of the world, and some of the older members needed caution in relation to the testimony of Truth in favour of plainness and simplicity, and against superfluities in furniture and the manner of living. At the conclusion of their labours, Hannah says, "I think I never experienced a more peaceful mind.— And further, I feel a sympathy for some who, I believe, have felt this work to be an arduous undertaking,—and I desire they may not become feeble-minded from the opposition that is to be met with from within and without. And notwithstanding the monthly meeting may discharge the committee for the present, I think the concern will not cease, if faithfulness is attended to. But I have been desirous that we might not weaken our hands by being too tender-eyed in our own families, and from thence conclude we may be excused from labouring with others,—a spot, I have thought, wherein great weakness has been introduced amongst us as a society."

7th mo. 29th, 1794.

H. T.

For many years prior to the change in the time of holding the Yearly Meeting in Philadelphia, from the 9th to the 4th month, that occurred in the year 1799,—there was a meeting of ministers and elders held on the second-day following the fourth first-day in the 3rd month, which was called the Spring meeting. It was composed of the ministers and elders belonging to Philadelphia Yearly Meeting, and appears to have been designed in part for the accommodation of ministers who were about to cross the Atlantic on religious visits to Friends in Europe, or for furnishing returning certificates to European Friends who had visited this country. By means of this Spring meeting, as well as the Yearly Meeting in the 9th month, two opportunities were annually furnished to ministers about to cross the seas, to obtain certificates for that purpose. The Queries addressed to ministers and elders were also read, and answers from the several Quarters received—advices were issued to the select members, when needful,—and other matters relating to the welfare of that part of society, were attended to at these Spring meetings. In the year 1794, Hannah Thornton was at the Spring meeting of ministers and elders in Philadelphia, and made the following notes:

“On the 23rd of 3rd mo., 1794, at eleven o’clock, met at Fourth street meeting house, and after a solemn pause, several testimonies were borne. Then proceeded to business, and after the representatives were called, Thomas Scattergood in a weighty manner opened a concern which he said he had more or less felt ever since he had been called to the work of the ministry, and which of late had fastened upon

him as a duty, to visit the churches on the other side of the great waters. This concern being duly weighed, was united with in a very lively, feeling manner. After which, our friend John Pemberton opened his prospect of a religious visit to some parts of Holland and Germany; which was also united with, and certificates of unity and concurrence were furnished to both said Friends."


In the 4th month, 1794, her father-in-law, James Thornton, departed this life. The memorandums which she made of a journey with him to visit Salem Yearly Meeting, Rahway and Burlington Quarters, and the Yearly Meeting held in Philadelphia, during the prevalence of the yellow fever in 1793, have been published in Friends' Miscellany, vol. 8, page 274, &c. In the 8th month following, her brother-in-law, James Thornton, junior, deceased. The account she kept of his last illness and expressions, was inserted in this work, vol. 2, page 43.

"9th mo. 27th, 1794. I attended the select Yearly Meeting in Philadelphia, where the overshadowing wing of our heavenly Father's love was felt to be near his children and people, and several lively testimonies were delivered; one by the English Friend, Deborah Darby, relative to Friends of the select class keeping their houses and children in plainness and simplicity, consistent with our religious profession; also encouraging all to enter deep in attention to their gifts, and cautioning against slighting or neglecting any testimony on account of its being simple.

In the 7th and 8th months, 1795, I accompanied cousin Ruth Walmsley in a visit to the monthly

meetings held in Philadelphia: we also attended the Quarterly meeting held there, as well as the morning meeting of ministers and elders, and a meeting for the coloured people. Ruth's concern also embraced a visit to Friends' families, chiefly such as had met with affliction in the time of the great sickness, and some who were then under trials. Of this class we visited about one hundred and fourteen families; and many of these opportunities were favoured seasons. The weather being warm, with much rain, and Ruth very weakly, it took us several weeks to get through the visits, which were relieving and satisfactory to our minds."

In the year 1795, Hannah Thornton made a brief memorandum of attending the Yearly Meeting, in which she says:—"This Yearly Meeting has been favoured through almost every sitting;—and under the influence of Truth, Friends were recommended to give close attention to a due support of our christian discipline in its various branches, particularly that of inspecting into the necessities of the poor; as also respecting the well ordering of our families, and the arrangement of our domestic concerns so as not to interfere with the attendance of our religious meetings, and other services required by our gracious Creator. Deborah Darby feelingly called upon mothers, and cautioned them against putting any superfluities on their infants or children, which, when Truth lay close hold on their minds, they would be under the necessity of putting off, or taking up the cross against. She said the mournful language of such visited children was, Oh! if my parents had never permitted me to wear such and



such things, it would not be so hard with me now. Friends were also exhorted to dwell under a sense of the weight which had been experienced to spread over the meeting, so that they might be enabled not only to profit thereby, but to convey the substance of the various exercises and remarks to Friends in their meetings at home."

In the 1st month, 1796, Hannah Thornton opened a concern to accompany Ruth Walmsley in a visit to the families of Friends at Middletown, Bucks county, and the monthly meeting gave her a minute of concurrence. They set out on this visit the 28th of 2d month, and besides attending the regular meetings, and a meeting for the coloured people, they visited about eighty families at Middletown, and nearly thirty at Bristol; and returned to their homes the 19th of the 3d month, and found all well.

"On the 20th of the 5th mo. I set out from home with Hannah Kirkbride, in order to attend New York Yearly Meeting. After travelling about fifty-eight miles we reached Hugh David's, at Rahway, and next morning taking boat at Elizabeth-town, we reached New York about noon. We were at two meetings on first-day, and attended select meeting on second-day morning. At ten o'clock, the Yearly Meeting commenced, and after some lively communications, the shutters were closed—the representatives being called, the minutes of last year and epistles from London and other Yearly Meetings were read, and a committee appointed to answer them, then adjourned to four o'clock in the afternoon. At this sitting some reports from the Quarters, and Martha Routh's and her companion's certi-

ificates, were read. The meeting continued by adjournments until seventh-day. At the last sitting, Rebecca Jones desired those who might have been favoured to gather something good, to retire to their tents, and so remain under a sense thereof as to carry home some of the exercises that had been felt, and impart thereof to such as might be rightly at their dwellings. She also exhorted us gratefully to remember the favours that had at this season been dispensed to us. At this annual meeting Friends were cautioned against employing men in house affairs to do business more properly appertaining to females;—superfluities of divers kinds were pointed out, and discouraged; such as costly carpets and fine buildings—the poor were had in lively remembrance, and liberality towards them was recommended.—Friends were advised to dwell in a state of watchfulness unto prayer, and to attend to the pointings of Truth in bringing forward young people to services in the church, such as overseers and elders.—Also a concern and tender sympathy was felt toward members remotely situated; this resulted in the appointment of a committee to visit them. The concern for the welfare and improvement of the Indians, was, in a weighty manner, opened and spread before women Friends, by John Parrish, of Philadelphia.

At the close of this Yearly Meeting I felt livingly desirous that I might live under a humbling sense of the goodness of the heavenly Shepherd, who had been thus mindful of me, and that he would enable me to give him the praise of his own works.

On our return from New York, we had a tedious passage of five hours to Elizabeth-town-point, but reached Joseph Horner's that evening, and next day

attended the Quarterly meeting at Crosswicks. On the day following we were at Stony-brook, at a meeting appointed by Chalkley Albertson, from Carolina. On fourth-day morning I reached home and found all well. After taking some refreshment, I attended our monthly meeting, where cousin Ruth Walmsley opened her prospect of visiting the families of Friends at Darby, and desired my company. After weighing the subject I gave up to accompany her; and being furnished with minutes of concurrence, we set out on the 29th of the 6th mo., 1796; reached Darby monthly meeting next day, and engaged in the visit, which we accomplished in about two weeks. We visited about ninety families, some of which had very little or no appearance of Friends. It was a very laborious service, and we had near sympathy with the burdēn bearers among Friends there, of whom there appeared to be some that were honestly concerned for the cause and testimonies of Truth. We returned to our habitations with thankful hearts, on the 15th of 7th month."

In the 2d month, 1797, she was married to Peter Yarnall. Martha Routh and her companion attended the meeting and wedding, and spent some days with them. But this connexion continued only about one year, for Peter departed this life in the 2d month, 1798. The minutes which she made during his sickness and her account of his death, were published in the biographical memoirs of his life and travels, vol. 2d of Friends' Miscellany. By this afflictive event Hannah was again left a widow, with an infant daughter, about two months old. In the 4th month following, she was recommended by the

monthly meeting as a minister, and approved by the select Quarterly meeting.

In the 1st month 1799, she opened a concern to visit some families of coloured people in and about the neighbourhood; and in the month following, she obtained a minute of concurrence with a prospect she had of visiting the families of Friends at Wilmington. In this service she was joined by Martha Simpson, and they visited about one hundred and ten families. By a certificate from that monthly meeting, it appears that "her gospel labours in the visit, and her circumspect conduct while among them, were to their comfort and satisfaction." In the 8th month, 1799, with the unity of Friends, she attended the Quarterly meetings of Burlington and Rahway; and in the 2d month, 1800, she was furnished with a minute to visit the monthly meetings in Burlington, Haddonfield and Salem Quarters. Of this visit she made the following memorandums:

"I left home 3d mo. 2d, 1800, in company with dear Lydia Jordan, and got to uncle Aaron Wills's at Ancocas, in the evening. He cheerfully gave up to bear us company. Next day attended Burlington monthly meeting; in which my mind was engaged in contemplating on the necessity of our being tried, and refined as silver and gold, from all the dross of nature. I also attended to a little service in the meeting for business, in which I had peace and tranquillity of mind. Next day, were at Chesterfield, or Crosswicks monthly meeting. Matter for communication opened with clearness; and I believe it was a comfortable season. We reached W. Satterthwaite's in the evening, Daniel Arney being in company, and

had a religious opportunity with the family. On fourth-day morning, spent about an hour comfortably at Clayton Newbold's; his wife, Mary, being as a dear mother, and having some hopeful daughters. Attended Springfield meeting, where I found hard work; but it was cause of humble thankfulness that I was favoured by my gracious Master with a tranquil mind, though my service was performed in great weakness. Next morning, on our way to Mount Holly, we called to see a poor widow, where I had to revive the account of the prophet's message respecting the little meal in the barrel, and the oil in the cruse, which did not fail to produce a support during the famine. In the monthly meeting we had an open time; the subject of the branch abiding in the vine, was my concern. That evening, we reached uncle William Rogers's, where we rested in body and mind.

Next morning I felt an increasing weight of exercise, and in the meeting at Evesham had a clear opening on the text concerning the sower of seed on different kinds of ground, and the effects thereof. It was a solid, good meeting to me, and I hope not unprofitable to any. On seventh-day morning we attended the select meeting at Upper Evesham, at nine o'clock, and the monthly meeting there at eleven. In these meetings matter was given, and strength afforded to deliver it to the people, and the reward of peace was my portion. Blessed be the name of the Lord. Went home with my dear mother, and spent a pleasant evening with her and the family.

On first-day we attended meeting at Cropwell, to our satisfaction, and reached Thomas Redman's at

Haddonfield, in the evening. Here we met with John Reeve, who welcomed us in the Jerseys. Next morning, visited a sick friend, and attended select and monthly meeting at Haddonfield; the last was a baptizing season, though not as relieving to my mind as at some other times. Rode to John Tatum jr.'s, and had an open time at Woodbury monthly meeting the day following, which was cause of thankfulness to my mind. We called at John Reeves's, John Tatum's, and went to Jos. Whitall's, where we lodged. Next morning Joseph accompanied us to Mulica Hill meeting,—a comfortable season. Had some close labour where we dined, and rode to Woodstown, where we lodged at Jacob Davis's; his wife being weakly, we had a comfortable opportunity in her room. In the morning, we had a baptizing season with some young people in the village, and also at the meeting. After dinner, had an opportunity with the family, and an ancient indisposed man.—We were next at a meeting a Upper Penn's Neck, and reached the house of a friend near Upper Greenwich, who had been a captain of the militia. The public service of the meeting at this place fell on me, as dear Lydia Jordan was silent. After several calls, and family sittings, we reached Joseph Clements in the evening. Next day, being first-day, we had an appointed meeting at Nathan Lippincott's, near Chew's Landing; and after several opportunities in Friends' families, we lodged at Joseph Sloan's, at Newton; where, next morning, we had a comfortable sitting with the dear young people. We attended the meeting there to pretty good satisfaction, and in the evening reached uncle John Hunt's, near Moorestown. Next day attended meeting there,

and was led unusually close in public communication. The day following was spent in visiting families amongst my relations, the Haines's.

We next attended the select Quarterly meeting at Haddonfield, and the day following the general Quarter held there. Here we met with Daniel Dean and William Savery, and had a good meeting. On the 21st of the 3rd month, we reached uncle Joseph Warrington's. Next morning, I arose with a calm mind, and after a solid opportunity in uncle's family, returned home; where I found my family well, and felt as much reward as was safe for me to be entrusted with. I have much cause to acknowledge that the Lord is good, and worthy to be served, worshipped, honoured and obeyed. In this journey we travelled upwards of two hundred miles.

On the 24th of the 9th month, 1800, having the unity of Friends, I attended Ancocas meeting in company with Lydia Jordan. We reached father Evans's the same evening, and found my dear mother in good health, and she rejoiced to see us.—Father, mother, and uncle Aaron Wills went with us to Haddonfield Quarterly meeting, which I thought a profitable season, and that Truth bore away the victory. Thence, by way of Pilesgrove, where we attended meeting, we reached John Wistar's, where we lodged; and next day, the 29th, attended the monthly meeting at Salem. After which we went with Latitia Craig to see a poor afflicted widow, and also some young people, where we had a comfortable opportunity. Lodged at Mark Miller's—he and his wife were like a father and mother to me. Next day, they accompanied us to see William Griscom's family, who were under affliction. We also

visited Ruth Miller, widow of Josiah, to our satisfaction. Lodged at William Goodwin's, whose wife had a daughter that lost her eyesight by the small pox, when five years old. She was remarkably active in business, and sensible in conversation, being now near forty years of age; and was much pleased with the company of Friends. We next attended Greenwich monthly meeting held at Alloway's Creek, where we again met with Mark and Phebe Miller. In the evening I was much tried with the thoughts of having an appointed meeting next morning—but it resulted in visiting a number of families, in which I felt peace. Several friends accompanied us to Maurice river. Attended meeting there on sixth-day, and visited a number of families; after which we reached Mark Townsend's, at Cape May. Next day we attended their meeting, which was small, the weather being very stormy.

On second-day, the 6th of 10th month, the weather was fair, but windy, and the waves of the sea ran very high. Being near the seashore, we had a clear prospect of it. We attended monthly meeting near the river, about eight miles from Mark Townsend's; it was small,—only about twenty members present, the high wind preventing Friends from getting over the river from Egg Harbour. On our return, we had a satisfactory sitting with the family of a widow Baner, who had five children—and her husband's parents lived with them;—the father aged about eighty-four years, could work in the harvest field, and at other business, in moderate weather. Rode near the bay for some miles, till we came to Dennis's creek, where there is a large quantity of marsh meadow. Passed over a causeway about a

mile long, and reached the house of Rebecca Dollis; where we dined and lodged, a little below Port Elizabeth. Next day we pursued our journey homeward, and arrived there in safety.

Again, I left home on the 5th of 11th month, and attended the monthly meeting at Evesham; thence rode near fifty miles to Daniel Leeds's, at Great Egg Harbour; attended their meeting, and rode twelve miles to Samuel Leeds's. On second-day morning being favoured with health, I went two miles to meeting,—had also some family sittings. Thence rode upwards of forty miles to Clamtown, and the morning following about ten miles to Barnegat meeting, which was small, the small pox by inoculation being much in the neighbourhood. Dined at Job Ridgways, and returned to Egg Harbour. On the 12th of 11th month, attended monthly meeting there, and rode to John Collins's who has a hopeful family. With John Collins for pilot we went about forty miles to Martha Parker's at Squankum, where we had a meeting, also a tendering opportunity at the widow Parker's, whose son Jacob accompanied us to Squan. On first-day attended meeting there, and rode to George Corlies's,—very choice friends. On second-day, were at meeting at Shrewsbury, and lodged at the widow Esther Tilton's at Colts Neck, where Edmund Williams spent the evening with us. They live eight miles from meeting. On third-day, we travelled through Brunswick to Elijah Pounds, and were at Rahway and Plainfield meetings, and thence home."

In the 12th month, Hannah Yarnall obtained a minute from the monthly meeting to visit families

at Gwynedd, and as it gives her character as a minister, &c. a copy being found among her papers, we give it as follows:

“Our beloved friend, Hannah Yarnall, informed this meeting that she had for some time, and particularly under the present impressions, been under an apprehension that it was required of her to pay a religious visit to the families of Friends of Gwynedd monthly meeting, and desired the solid judgment of Friends therein:—which on mature deliberation was united with, and she left at liberty to proceed, as way may open, being a minister in good esteem among us, and of exemplary deportment.”

Extracted from the minutes of Horsham monthly meeting, held 30th of 12th month, 1801, and signed on behalf thereof, by

EZRA TOWNSEND, }
RUTH CADWALADER, } *Clerks.*

In pursuance of this prospect, in company with Martha Simpson and Alice Comfort, she visited upwards of one hundred and fifty families; among whom she noted near thirty persons who were above seventy, and a few who were more than eighty years of age. By reason of the waters of Schuylkill being high, a few families of the two branches, Plymouth and Providence, were not visited; there being then no bridges over that river, by which they could get across it. By a minute from Gwynedd monthly meeting, dated 25th of 5th month, 1802, it appears that Hannah had the near sympathy and unity of Friends, and that her visit was to general satisfaction.

About the time she was engaged in this family visit, she wrote the following letter to a friend, who a few years after came forth in the ministry; and the impressions or sentiments alluded to were verified.

"I have often thought of thee, dear friend, when many miles distant, and have remembered a sentiment of my dear husband, Peter Yarnall, respecting thee, as his belief that if thou wast found faithful in the day of small things, thou would have a share in the work of the ministry. Oh! the need methinks I see for myself to experience a willingness to become a fool for Christ's sake. I have sometimes thought its harder to submit in simple things, than perhaps if our gifts were more conspicuous in the eyes of the people: but this is sufficient for us, to be in pursuit of that peace which the world can neither give, nor deprive us of; and which, I think, is all that is worth living for,—remembering, no cross, no crown.

Under a fresh revival of that love which is both ancient and new, I affectionately bid thee farewell, with desires of being remembered when it is well with thee.

HANNAH YARNALL."

1st mo. 31st, 1802.

In the 10th month of this year, she obtained a minute of the concurrence of Friends with her concern to attend the Quarterly meetings belonging to our Yearly Meeting. This visit was performed in company with Ruth Cadwalader, who resided with her, and was nearly united in religious exercise and sympathy, as a friend and companion, in her various engagements for the welfare of society.

In the 6th month, 1803, Hannah Yarnall opened a concern to visit the Friends who resided in Upper Canada. This extensive prospect claiming the tender sympathy and unity of Friends, she was furnished with a minute for that purpose. The case and situation of Friends in Canada having been under care of a committee of Philadelphia Yearly Meeting for some time, Hannah laid her concern before that committee also, and was furnished with a minute of their approbation dated 18th of 8th month following. Of this journey she kept the following account:

“Set out from my home the 7th of the 9th mo. 1803, with several friends, and rode to Nathan Harper’s, at Frankford. Here dear Mary Witchel met me; and after a solid opportunity and comfortable parting with our dear friends, we proceeded to Robert Harper’s, thirty-nine miles. Next morning, Nathan Harper left us, intending for Ohio, and our company, consisting of Mary Witchel, Samuel Johnson, my son James, John Shoemaker, and W. Stewardson, set forward, passing through Pottsgrove to Exeter, where we lodged at Mordecai Lee’s. In the morning, had a religious sitting to our mutual strength, and travelled over the Oley hills to Thomas Lightfoot’s, at Maiden creek, where we dined; then went on, and lodged at Moser’s tavern. Next morning, rode twelve miles to breakfast; and then to Trexler’s tavern, where we stayed the night.—11th, being first-day, we rode eight miles to Roaring Creek meeting—dined at Nathan Lee’s, and went on to Catawissa, where we met our friends, Isaac Coates, Isaac Bonsal, and James Wilson, to our mutual comfort and encouragement.

On the 12th, we all set forward together, and reached William Ellis's, at Muncy. We attended their preparative meeting on the 14th, which was to the renewal of our strength. From hence Mary Witchel and myself, James Wilson, Samuel Johnson, and my son James Thornton, set forward, and crossing a large stream called Loyalsock, we reached Williamsport, and lodged at Thomas Brown's. Thence passed over Alleghany and Chesnut Ridge and had a rough road;—stopped to refresh ourselves and horses at a very small hut, the day being wet, but were favoured to keep our spirits from sinking. We then set forward and reached Morris's mills, where we found good quarters, and countenances that were comfortable, as iron sharpening iron, after riding nearly all day in the rain, and through a wilderness country, having very high mountains on each side of us. In travelling along a branch of Pine creek, about three miles, we crossed it above twenty times—the timber being very high and very thick, some of the trees supposed to be two hundred feet high.

Next morning set out and passed over and by a very high mountain, to Moses Willson's, a member of our society. Here we stayed some hours, and dined on green peas, and many other good things, very agreeably. Thence we rode on, and lodged at Josiah White's. Next day, we travelled through a newly settled place called Strawbridge,—and also through a wilderness to Tuscarora, a small village, lately settled. After lodging here, next morning, the 18th, we were thoughtful about having a meeting; but being informed that the Methodists were to have one in the forenoon, we felt easy to proceed

On our journey, although we had some serious thoughts respecting spending first-day in travelling. However we went on, and stopped at a house where was a family who appeared to be very poor. We had a religious opportunity with them, and endeavoured to stir them up to their duty. In the afternoon we called at an inn, where we met with a goodly old woman, which did my heart good, and cheered my spirits, after a dull season. We rode about forty miles this day, and reached good quarters, at Hurlbut's. In the evening we had a considerable collection of people, and a good meeting, in which our ancient friend James Wilson was much favoured in supplication. After a good night's rest, we all appeared brave in health, for which I felt a degree of thankfulness to the Father of all our sure mercies. We were told we were two hundred and ninety-six miles from Philadelphia, at this place.— This morning we rode through a tract of pine land, like Jersey, to Danville, and so through an open settled country to a place called Big Tree, which seemed so dark that we could not think of staying there all night; so went on ten miles further to the widow Berry's, at Genesee river, where we lodged. In the morning crossed the river and passed an Indian town, and had fine roads over the plains, till we reached Batavia, where we were kindly entertained at Joseph Ellicott's, who was a judge. Next morning, we passed over a very wet, swampy, trying road;—the timber being so thick that the sun could not shine on it, about eighteen miles—but after this we had better travelling over the plains, to a stage where we put up. Set out next morning early, and reached Buffalo to breakfast; after which we went

about three miles down the lake to the ferry. In about twenty minutes we landed on the Canada side, and, mounting our horses, proceeded up the lake about eleven miles to Daniel Pound's, at Black creek, where I felt my mind favoured with a comfortable quiet, similar to what I felt when I left my own habitation; for which renewed favour, after a fatiguing journey, I felt a degree of thankfulness.— After taking some refreshment we went on to Asa Schooley's, where we lodged.

Feeling an openness to see Friends in their families, next morning, in company with Asa Schooley, we proceeded in the visit, and had religious opportunities with ten families. On first-day morning, the 25th of the 9th month, I felt an apprehension that I was not out of my place in being here; which reconciled me to my absence from my native place and dear friends, and I felt desirous to be preserved in my allotment, and from dishonouring the blessed Truth, which at times I am desirous above all things to espouse.

About eleven o'clock, the people collected at Asa Schooley's, more than could get into the house, and it was a solid, profitable meeting, I hope, to both visitors and visited. The people appeared well satisfied, and loth to leave us. In the afternoon we visited two other families. Next morning, we set out for Pelham, and rode about twenty miles down the river Niagara to Chippeway, and two miles further came to the Falls,—as awful a sight, I think, as I ever beheld. I also think it can scarcely be described by man, equal to seeing the thing itself.— After viewing it awhile, we mounted our horses, and rode to Jesse Willson's, in the neighbourhood

of Pelham. His wife is a daughter of William Shotwell. Their house was small, but we were comfortably entertained. Next morning I felt finely rested, and we proceeded to visit four families. Lodged at John Taylor's, where we retired to rest with quiet minds, in a belief that we were not out of our places; which favour, I think calls for humble thankfulness in this distant land, inasmuch as our holy Helper has been near from time to time, and yet remains to appear for our help, comfort and edification. Nevertheless I sometimes suffer my mind to look towards home, with desires of enjoying it again: but I check myself with this reflection, "mind the present day, and that will make way for the future."

On fourth-day, the 28th, we attended their preparative meeting. In the afternoon, on our way to Jeremiah Moore's, the wasps stung most of our horses, but Mary Witchel and myself escaped injury by jumping off, and getting clear of them. In the afternoon and next day we visited families, as also the day following, about nine or ten sittings. On seventh-day morning, ourselves and horses all appear well, which is cause of renewed humble thankfulness. May we be quickened to watchfulness and diligent attention to the pointings of Truth, forasmuch as we have hitherto been helped to our comfort. Again we pursued the family visit, and next day attended their meeting, where was a mixed company, and an exercising time, with some close labour.

On second-day, 3d of 10th month, we visited several families, and rested the next day; in the evening of which the Friends on the Indian committee came, John Shoemaker, Isaac Coates, Isaac Bonsall and George Vaux, which was mutually comfortable.

On the 5th, we all attended their monthly meeting, in which there was much close counsel delivered, and we hoped on the whole that it was a profitable time to them. Meeting held till near five o'clock, and we dined at Samuel Beckitt's by candlelight.—Isaac Bonsall then read some of his journal while visiting the Indians, which was very entertaining. Next morning the Friends on the Indian committee set out homeward, and my son James's horse being lame, it was concluded for him to go back to Black creek to take care of him. Our company also set out for Yonge Street, and travelled on the side of lake Ontario near forty miles;—lodged on captain Brant's lands, in a log house near the water. We paid him a visit—he has a very spacious house, in a beautiful situation on the banks of the lake: but there seemed so much darkness there that I was glad to get from under his roof. We rode next day through the wilderness to a place called Credid, on an arm of the lake, where very fine salmon are caught.—Here my horse got foundered, which detained us, and exposed James Wilson to considerable hardship. Towards evening we went on, but the night overtaking us, we had to beg for lodging at a house where we lay on straw; but the people appeared to do as well as they could to accommodate us and our horses, being very poor every way.

On seventh-day morning we set out about sunrise, and rode up the shore of the lake about nine miles to York; thence about a mile and a half further to George Playters, to breakfast. Here we were treated with much kindness. Next day we got to Yonge Street meeting;—a considerable number of people collected, and James Wilson and Mary Witchel had

an open time in gospel labour; under which I felt very calm and quiet,—and the people seemed well satisfied. We then entered on a family visit, and continued at it till fifth-day, when Mary was too poorly to attend their week-day meeting; the rest of us went, and James and myself had an open season of labour. On our return found Mary better, for which I felt a degree of thankfulness,—but she was not well enough to travel; which was a trial to us all. However, I thought I felt a degree of resignation to our allotment, even if it was to lay by for a time. We visited some families, and I may say that Master entrusted me with more reward than I thought I deserved. May I praise his ever worthy name for his lengthened out mercies to me, a poor creature.

15th. Mary continued very poorly, and I felt quite resigned, and a degree of thankfulness that I am able to render her a kindness in nursing her. I renewedly perceive that the Shepherd of Israel can so support the mind, as to alleviate close trials. Next morning Mary was so much better as to attend meeting—it was a solid time; the people seemed to have ears to hear, and some of them manifested a tender desire to do right. While Mary was poorly, I visited some families, in company with Henry Widdifield who resides here, among whom was James Playters who went from our parts. On the 18th, we parted with H. Widdifield and set out for York; thence travelled in the rain, but were under no discouragement, the mind being strengthened with a belief that we were cared for. Reached Samuel Beckitt's, at Pelham, where we tarried until first-day, except some visits in the neighbourhood, and

settling an unpleasant difference. The meeting on first-day was a solid parting opportunity; after which we set out with our faces homeward, and with peaceful minds, which I esteemed a great favour.

On second-day morning we went on to Tuscarora Indian village, where I felt my mind drawn to have a meeting with them. About forty men, women and children attended, but they seemed unacquainted with stillness,—even lighted their pipes, smoked, talked, and went out and in, till something was delivered by way of testimony, when they appeared to give great attention, and were solid, so that I thought it was felt over the meeting, and continued till it broke up. I felt composed in mind, under a belief that I had endeavoured to be faithful in the little, and thought there was no harm done to Jew or Gentile. We went on about six miles and found poor cold lodgings. Rose early and travelled about forty-two miles to Batavia, where we tarried at Joseph Ellicott's. Thence by Nathan Comstock's to Abraham Lapham's, where Elias Hicks, Samuel Tjtus and Simeon Brownel, came in from a visit to their members who reside in Canada, at the bay of Canty, or Adolphus town. A considerable number of the neighbours, of different persuasions, came in, and we had a religious opportunity to satisfaction.

Next morning parted with our Long Island friends, and rode about six miles, when Mary Witchel became so unwell that we were obliged to stop. We put up at Nathan Herrington's, and next day, being first-day, James Wilson and I returned to meeting, where Elias Hicks was highly favoured in testimony. On second-day morning, after a comfortable opportunity with William Shotwell and family, who

ere on their way to settle in Canada, we set forward and passed through Canandaqua town, where ere many fine buildings. It stands near a lake of e same name, on a gentle ascent, and a beautiful tuation. Fifteen miles further we arrived at judge otter's, an elegant building, and the country fast mproving. I now feel a quiet mind, which is all at I have reason to expect, and more than I deserve, feeling myself as a poor worm in dust and ashes. We travelled on to Thomas Lea's and put p. On getting there, a concern I had previously llt of having a meeting, revived with increasing eight, there being great openness at this place.— lotice was spread, and a large company met next ay, among whom were some of Jemima Wilkin-on's followers. I found much relief of mind in this pportunity, and have renewed cause to say, we erve a good Master, who rewards amply for our ibours.

Next morning we left the place with sweet peace, nd pursued the road homeward by Dolson's and ne Painted Post; crossed Cohocton creek, and down ne Canistiere to Berry's, where we lodged. I was ery weary, but my mind was preserved in a sweet alm; so that I believe the wilderness may be made pleasant place. Here we had a religious opportunity with the family, which I felt to extend to some f the neighbours; but through mismanagement it as not effected. We then pursued our journey by eter's camp, and over the Alleghany and Chesnut lidge mountains to the Block-house: thence to John Villson's, at Pine Grove, and attended their meeting next day, being first of the week. On second-ay morning again set forward with a calm mind,

and arrived at William Ellis's about one o'clock.— Here I was brought under an exercise about going thirty miles across the Alleghany mountains to Ecroyd's settlement. I dwelt under it till next morning, when it was proposed for us to set out homewards. I then opened my concern, and it being united with, we got ready as soon as possible, and travelled on through the snow over a very rough road till night, when we arrived at the place. I felt a belief that I was in the way of my duty, which reconciled difficulties. A meeting was appointed to be held next day at the house of Jesse Haines. It was held to the relief of my mind,—a number of families of Friends being settled there. Passed an agreeable evening at Jesse Haines's, and next morning, setting out early, we travelled all day through cold blustering weather, and reached W. Ellis's in the evening, where we took another comfortable night's rest. In the morning had an opportunity with the family, in which some things were given me to unfold to them, which were acknowledged to be true, and I left them with a peaceful mind.

At Fishing creek we had a meeting next day, and went on to Catawissa—had an awful time in crossing the Susquehanna river, visited several families of sick and afflicted people, and attended meeting at Catawissa, which I hope was a profitable season.— We then went on to Job Hughes's, at Roaring creek; but I felt much depression of spirit respecting having passed Berwick. On mentioning my concern, it was concluded to go there, and James Wilson, Job Hughes and wife accompanied me. We lodged at Andrew Shinar's, and next day had a meeting at Berwick, which was an open time for communica-

tion, and it seemed right we were there. Returned to Job Hughes', and next morning set out and travelled forty-seven miles over the mountains to Thomas Wright's, at Maiden creek; where we had a meeting appointed next day, and had reason to believe we were doing the best we knew. Lodged at Thos. Lightfoot's; and next day had a favoured time at a meeting at Reading—the day following had a meeting at Exeter, which ended to satisfaction. On first-day, was at Pottstown meeting, in which silent inward waiting on the Lord was recommended.—Thence went ten miles to Moses Hobson's, and had a meeting there, in which I had strength to relieve my mind, and felt quiet. Lodged at Robert Harper's, and thence went home."

In the spring of 1804, within the compass of Horsham particular meeting, Hannah Yarnall visited about seventy persons (and divers of their families) who had been disowned, chiefly by Horsham monthly meeting. Of these she preserved a list of names, that on review might remind her of the sympathy and concern she had felt for the gathering and healing of that class, which in some sense may be considered as "the lost sheep of the house of Israel."

In the 5th month, she joined Ruth Cadwalader in a visit to the families of Friends at Abington.

Letter to Mordecai Yarnall.

6th month 22d, 1804.

DEAR MORDECAI,—I received thy letter this morning, which was accepted as a kindness. Thy account of our dear and much valued friend's departure, although not unlooked for, was affecting to my

mind, but accompanied with a very solemn, quiet feeling; and these expressions revived in my remembrance: "Precious in the sight of the Lord is the death of his saints; because in these shackles of the body they cannot enjoy entire, uninterrupted felicity." I also remembered a dream which thy dear, precious father had a short time before his last illness, and which he related to me the day he was confined to his chamber; the conclusion of which was, that they two were inclosed together in a place of safety, out of the reach of every thing that would hurt or interrupt. This to me was significant; they having been very intimate in early life, and their departure hence not long after each other; and doubtless they are centred in the "city that hath no need of the sun, neither of the moon, to shine in it; for the glory of God doth enlighten it, and the Lamb is the light thereof."

But on looking at ourselves who are left, I was ready to say, surely we can best mourn; the loss of them is so great, both to us as individuals, and also to the church, for we may say, How do the ways of Sion mourn! I had also to consider that it was nothing short of taking heed to the discoveries of Divine light, by which they were fitted and prepared to become useful members of the church militant, and enabled to fill up their measure of sufferings in baptism, and to partake of the cup that the blessed Master partook of; whereby they became prepared for admittance into the kingdom of heaven, into which it is testified flesh and blood cannot enter.

So, dear Mordecai, we need not look for an easier way. It is also safest for us not to put off for a more convenient season, in giving up to the discoveries

of light, grace, and truth in the secret of our hearts. It is not only safest, but it is our greatest interest; for godliness has the promise of this life, as well as that which is to come. I have no desire to fill thy ears with words, but I desire thou mayst give to God the flower of thy youth; it being the most acceptable time; and then thou wilt not want for a father and a friend.

HANNAH YARNALL."

8th month 1st, a minute was granted her to make a visit to the families of Richland monthly meeting. After attending the Youth's meeting there, she proceeded, in company with Mary Witchel, to visit about ninety families of Friends, of which she kept a list of names. Of this visit, Richland monthly meeting says it was "to general satisfaction and edification."

In the 1st month, 1805, Hannah Yarnall and Ruth Cadwalader were furnished with a minute to visit families at Wrightstown, in Bucks county. This service was performed to satisfaction, during this winter; and in the summer following, Hannah again visited some of the meetings of Friends in New Jersey. In the 2d month, 1806, with the concurrence of the monthly meeting, she made a visit to the meetings within Shrewsbury and Rahway, and Burlington Quarters. In the 10th month following, she attended Baltimore Yearly Meeting; and in the spring of 1807, joined Ruth Cadwalader in a visit to Friends' families at the Falls. Of these religious labours and travels, it does not appear that she kept any journal; nor of a visit in the 5th and 6th mos., 1808, in company with Mary Bonsall and Nathan Sharpless, to the Southern Quarterly meeting, and

some meetings in Delaware and on the Eastern Shore of Maryland,—except the names of places and distances travelled. Soon after her return, she opened a prospect of visiting the Quarterly meeting held at Rahway, and also of joining her friend Ruth Cadwalader in some further religious service in New Jersey. About the close of this year, she was also engaged in a family visit at Greenwich, in the lower part of Jersey,—and some other labours of love thereaway.

In 1809, she had some public meetings within the compass of Abington and Bucks Quarters, and also attended Baltimore Yearly Meeting. In the 5th month, 1810, she had the unity of Friends in a prospect of visiting some meetings in Baltimore and Virginia Yearly Meetings, particularly in the state of Ohio, and some on the way thither. Of this journey she kept a particular account; but the memorandums of the early part of it are mislaid or lost.—Catharine Leeds and John Stapler were her companions in this long and difficult travel; the roads in many places being scarcely passable for a carriage. At one place a serious accident occurred: when they were about to prosecute their journey, Catharine and Hannah having seated themselves in the carriage, the horses took fright, or by some means run back over a precipice of perhaps thirty or forty feet on the bank of a river. They were considerably hurt by the fall, and it was a marvellous interposition of Providence, that they were not crushed to death by the horses falling on them. But they soon recovered, had their carriage repaired, and proceeded on their journey. Her account preserved is as follows:

“We set out from David Graves’, at Westland, the 2d of 10th month, 1810, in company with him, Richard Johns and Mary Hilles, for the Miamies. Lodged that night at Washington, twenty miles. It is a considerable county town. Next day, passed the line between Pennsylvania and Virginia, on our way to Charlestown, which stands on the bank of the Ohio river, where we crossed and kept down near the river side seven miles to Warren;—fine level land on this road. On the 5th, were at Short creek meeting, in Ohio, where was a marriage. Here we met with William Flanner and Peninnah his wife, doctor Parker, Ann Taylor and her daughter Rebecca. Ann went with us to John Witchell’s, where we lodged. Next day, after a solid opportunity, we took leave of them, and went on to James Edgerton’s, at Capteen;—the land appeared rather broken and thin. On the day following attended their meeting; no glass windows in the house, nor in that where we dined.

On first-day, the 7th of the month, were at Stillwater meeting, and dined at J. Parker’s, an innocent aged friend, father to William Flanner’s wife; no windows in their cabin. Next day were at Leatherwood, and passed over a very difficult road for a carriage, to a meeting there. Had a solid opportunity with the widow Webster and children, where we dined. On third-day, two young men went on foot as our guides, and we rode twenty-five miles.—Lodged at a town called Cambridge, where were some two story houses, and good entertainment.—Crossed Wills’ creek on a toll bridge, and went on to Zanesville, a considerable county town; but the sight of seven taverns at one view, on the main

street, let down the character of the place in my estimation. Here we crossed the Muskingum river, fording it on a beautiful gravelly bottom. On the opposite side is Springfield, with divers brick buildings,—but fewer taverns would have added to its credit. We also crossed Jonathan's creek, the bottom of which seemed one solid rock. The 13th, we passed through New Lancaster, crossed Hockhocking on a good toll bridge, then a piece of good turnpike road through a prairie, or rich bottom, to Geo. Ritchie's, where we lodged. Thence to Dry-run meeting on first-day, in company with John Winder, from Bucks county. Next day he went with us, and we travelled through plains and prairies, with here and there a poor cabin settlement, until we came near the head of Darby creek, where we got benighted in the woods and missed our way.—A dark cloud came over, with some thunder and lightning;—altogether it was very trying, being so dark that we could not see our horses, nor even a white cloth. So we stopped, and our pilot hollowed, and was answered by the barking of a dog; after some time a person answered;—then a horn was blown. Our pilot in attempting to go forward, went further out of his way, and got fast in a thicket, where he had to remain till the people came with a light. I suppose we were an hour or more in this situation; but we all got safe to Daniel Garwood's. Next day, had a meeting appointed at Darby, and on fifth-day one at a place called Mad river; after which we travelled sixteen miles, and had to put up at an extremely dirty cabin; it being after night when we arrived, and no candle to be seen. But however trying, as I was considerably unwell, we

got through the night, and day light was very acceptable when it came. On sixth-day had a meeting among them, there being four families of members in the neighbourhood. William Paxson, a cousin to Oliver, lives here; his wife a sister to Ann Ivins. The place is called King's creek. Thence through Arbonna and Springfield to Dayton, where are some handsome brick buildings. Thence, crossing the Big Miami, we got to Isaac Cooper's, at Rocky spring, a settlement of Friends.

On first-day, the 21st, were at meeting there in the morning, and had a meeting at Randolph in the afternoon. Next day had a meeting at Mill creek. William Neal, a minister, belongs here. On third-day rode to Enoch Pearson's, and had an afternoon meeting. They talk of calling the place Concord. On fourth-day, were at Union meeting, and crossed the west branch, called Stillwater. Hence we went home with Ann Simpson. They have a comfortable house, and it proved a time of refreshment there. On fifth-day attended their meeting at West-branch, and dined at John Simpson's. Next day travelled over a deep muddy road through Lexington, and on seventh-day reached Whitewater monthly meeting, to which above eighty families belong. On first-day the 27th, attended their meeting, and also the select meeting; and next day John Townsend conducted us to Silver creek, where we had a meeting in the afternoon. Charity Cook and her husband, who were on a visit to their son, met us here, and we lodged at William Cook's.

On fifth-day, the 1st of 11th month, attended Elk meeting. We also were at their monthly and select meetings, on seventh and first days. On second-day.

crossed the Big Miami;—there is an appearance of a town having stood on the side of the river, perhaps a thousand years ago. In one place, on digging a cellar lately, they found the bones of eleven human bodies. Thence to Lebanon, sixteen miles; a county town, with some good buildings—and seven miles further to Hopewell meeting, on the Little Miami. We stayed and attended their week-day meeting, which was small. On fifth-day were at Turtle creek meeting. Next day went to Waynesville, and attended the select Quarterly meeting.—Here we had the company of John Simpson and wife; and were at the Quarterly meeting next-day, as also at a large meeting on first-day. On second-day, the 12th, at Cesar's creek meeting; then to meetings at Anderson's fork, Frazer's, and Centre. At the last place, on the waters of the Wabash, being a new settlement of Friends, Zachariah Dicks, from North Carolina, died, a few months after he arrived there. Thence to Harvey's meeting, and one at East Branch. In the evening, there was a great storm of rain, wind, thunder and lightning.—We heard many trees fall as we lay in bed;—an awful time it was. Next morning was clear, but very cold and windy. We attended Lee's creek meeting, the house being very open and cold, with no fire.

The 21st of 11th month, we attended Fairfield preparative meeting, where Mildred Radcliff resides: thence to Nathan Pope's, who was one of the first settlers of Friends, on the Miami. He had been at the setting up of three meetings, and has now a good brick house,—a great contrast to what we have met with in our accommodations. Thence to Clear creek, Fall creek, and Fairfield meetings; the last a month-

ly meeting. Next day, the 24th, were at Walnut creek meeting,—the house very open, and no door to it.”

No account of the remainder of this journey among the new settlements of Friends in Ohio, appears to have been kept. Hannah Yarnall returned in the 2d month following, and after giving in her certificate and an account of her travels, she opened a prospect of visiting the families of Byberry monthly meeting, which she said had presented to her view while crossing the mountains on her return from Ohio.

After this family visit was accomplished, she had the concurrence of Friends, in visiting the prisoners in Philadelphia, and also some meetings in Bucks Quarter. Very shortly after this service was performed, she had a minute to visit the meetings in Concord Quarter, and some of those in Philadelphia Quarter.

In the 4th month, 1812, she was set at liberty to attend Exeter monthly meeting, and visit some of the families belonging to it. Again, in the 12th mo. she engaged in a family visit at her own meeting. In the 9th mo. 1813, Hannah Yarnall had a minute to visit the meetings of Caln, Western, and some in Warrington Quarters; and in the 9th month, 1814, those of Concord Quarter. She also visited the families of Buckingham monthly meeting in the 12th month, 1815,—and in the spring following, she attended New York Yearly Meeting, and some of the meetings of Shrewsbury and Rahway Quarter. In the 7th mo. 1817, she visited those who had been disowned within the limits of Buckingham monthly meeting. *

The preceding notices of Hannah Yarnall's religious engagements, show her diligence and industry in performing the duties which she apprehended required of her, while her bodily powers were in their full vigour. But her health began to decline, and she appeared to feel some release from those arduous travels to a distance from home, which had marked her path in former years. In the 1st month, 1819, however, she obtained the unity and sympathy of Friends, with a concern to visit families at Solebury, in Bucks county, and also to have religious opportunities with such as had been disowned from society; a class for whom she felt much sympathy and desires for their help and restoration.— Her last minute of the concurrence of the monthly meeting, was in the 5th month, 1821, to attend New York Yearly Meeting, and some meetings on Long Island. This service was performed to the relief of her own mind, and her minute returned in the 6th month following.

During the latter part of this year she suffered much, and was long confined at home through indisposition; but recovered so as to attend meetings and visit the sick and afflicted about the neighbourhood. These were objects of her christian sympathy and tender regard, both when at home and abroad, and she was remarkable for visiting such, and often administering to their bodily and mental comfort.— If the visiting of "the fatherless and widows in their affliction" is the characteristic of that pure religion which marks the path of a dedicated follower of Christ, her's might well be considered as resulting in the gracious benediction, "Come, ye blessed of my Father, inherit the kingdom;" for "inasmuch

as ye have done it to one of the least of these my brethren, ye have done it to me."

For the due support of the order and discipline of society, she was zealously concerned from her early settlement in life. Her usefulness in this department was manifest, not only in her public testimonies and judicious remarks in meetings for discipline, but in the extension of private labour for the help and encouragement of her fellow professors. Her frequent engagements in the service of visiting families, may be referred to this care which lived with her for the welfare of society and the support of those testimonies of Truth that we profess to believe essential thereto. As an example of plainness in her appearance, accommodations, and manner of living, few in modern times appear to come nearer to our ideas of primitive simplicity and true moderation.

While she occupied the mansion-house that had been the residence of her father-in-law James Thornton, and the place of entertainment where travelling Friends usually had resorted,—she continued to make it a comfortable resting place for strangers and those engaged in the service of Truth. It may with great propriety be said of her, that "her heart and house were open to receive such," and to administer to their comfort and refreshment of body and mind. It was a place of retirement for the weary,—apartments having been built and long used for their quiet repose,—or the enjoyment of social converse.

Although the countenance of Hannah Yarnall was grave, and sometimes carried the appearance of mental gloom to strangers, yet at seasons she was cheerful in conversation, and interested in the concerns of social and domestic life. The bent of her mind,

nevertheless, and her greatest delight centred in objects of a higher character. The prosperity of the cause of Truth and righteousness, the welfare of our religious society, the support of its discipline and testimonies, and the consistent conduct and conversation of its members, especially those who were active in religious meetings,—were objects of interest that called forth her inquiries, and elicited her remarks and observations.

On the 27th of 6th month, 1822, she was attacked with cholera morbus. On the 29th, she had a chill, which was followed by a degree of coldness at her extremities. On the 1st of 7th mo. the coldness increased, a languor came on, and she took little notice of any thing; but on reviving, she mentioned a wish to see a particular friend, who was immediately sent for. After his arrival, she was asked whether she apprehended she was about to leave us. She said she did not see any thing about it. She was then asked whether she felt calm and easy. She said she did; and then expressed her satisfaction that she had settled all her temporal concerns to her mind, so that now she had nothing to do with them. She then said, "I have nothing to boast of. I leave all to the mercy of Divine Providence." On the friend's leaving her, she bid him farewell in an emphatic manner, and sunk again into her lethargic state, which continued till about two o'clock the next morning, when she calmly and quietly expired; being in the fifty-eighth year of her age.

FRIENDS' MISCELLANY.

No. 6.]

FIRST MONTH, 1837.

[Vol. IX.

A Testimony concerning Priscilla Parry, in a letter to her parents, Thomas and Elizabeth Parry.

Philadelphia, 6th month 8th, 1834.

My esteemed friends,—According to promise I intend sending you my testimony concerning our precious Priscilla,—though short, and far inferior to what might be written by a more able pen, yet it is, I believe, true as far as it goes.

Our acquaintance commenced, as near as I can recollect, in the year 1821. Since which time our friendship has been of the firmest character; often mingling in social intercourse. She was generally cheerful,—but always, even in the most lively company observed true moderation. It may in truth be said, her adorning was that of a meek and quiet spirit. She had a fondness for fashionable dress when young, but was preserved from indulging in it, until Truth in maturer age convinced her judgment, that it was all vanity and vexation of spirit to attempt following the fashions of this world; and though she did not often speak of her religious feelings, yet her general conduct bespoke her to be in reality an humble follower of Jesus Christ. For ten years before her death she bore a faithful testimony against slavery, by refraining from the use of articles procured through the means of slave labour.

And she expressed to me one day, that she never had a doubt respecting its being a positive requisition for her to abstain from those things she knew to come through that channel.

Although she appeared to have rather a slender constitution, yet she was never confined to her bed a whole day, until taken with her last sickness. In the 8th or 9th month, 1832, she ruptured a small blood vessel,—but with great care recovered so as to be about most of the next year, though more delicate than formerly. In the 8th month, 1833, she was taken very unexpectedly with raising blood the second time. I was with her nearly two weeks; during which time, she appeared entirely sensible of her situation, though did not wish to tell her mother;—saying, she would know it soon enough, and she did not wish her distressed sooner than necessary. Her conversation was of an interesting and instructive nature, and frequently of a religious character;—though she has often told me that she had a great objection to making very free with those subjects in conversation, and thought there was too much said, and too little felt,—particularly in epistolary communications.

In about two months she revived so as to ride out, and several times got to meeting, which she considered a great privilege—but afterwards was taken more poorly, having frequent attacks of raising blood. Her lungs now began to be decidedly ulcerated, and her cough troublesome.

The 22d of 4th mo. 1834, I again became her companion. Found her weakness greater than I expected,—but her mind perfectly cheerful and resigned. She was so much afraid of giving trouble to those

about her, that for several weeks she came down stairs, when it appeared almost an impossibility.

3rd of 5th month. My spirits were more than usually depressed; and after assisting her to bed, I felt a desire to sit with her until she went to sleep. Whilst I was sitting by her bed side, she requested me to read a little in the scriptures; saying, that while she was able, it was her practice to read before retiring to sleep. After I had read a chapter in Romans, I closed the book and looked at her.—She said nothing—but never had I seen her half so lovely: her countenance was perfectly serene—and she quickly passed into a sweet sleep. Feeling my mind moulded as into her serenity, I withdrew and went to bed;—the family all, except her father and mother, soon followed—but had not lain many minutes before we were all summoned to her bed side, apprehending the change was not far distant;—but after about an hour, she revived so as to observe what was passing, and was very desirous we should go to bed; and said she did not apprehend the change would take place that night. Toward morning she seemed a little easier, though **very** ill, and next day appeared much better.

A few days previous to this, whilst I was sitting with her alone, she entered into a sweet conversation on the beauty of the country, particularly at that season, (the trees being in full blossom) and concluded by speaking of her mind's being preserved so evenly tranquil throughout her sickness, that sometimes she was afraid it arose from too much indifferency—though she hoped it was not the case. On my assuring her I believed it was far otherwise, and that it appeared to me a comfortable evidence

she was accepted,—she said she esteemed it a great favour, as her pains and weakness of body appeared sufficient, without having any thing to distress the mind;—then observed, she had never felt any thing to be in her way from the first of her being taken sick.

On the 5th she seemed much revived, and remarked whilst I was sitting by her, that she believed we thought her very near her close. On my telling her that the night before, we did not expect ever to see her so much revived, as she then was,—she said, that if she was ready, she need not care how soon she was taken; and that she believed she was. She also remarked, that if there was any thing for her to do, it would be shown her.

She continued much the same during the remainder of my stay; and, except growing weaker, there was very little change until about ten days before her close, when her voice almost left her. She was favoured through the whole course of her sickness to maintain a steady, cheerful confidence in that Power which is alone able to save,—with entire resignation either to live or die, as expressed at several different times. She frequently mourned over the follies and vain fashions of this world,—was much concerned for all her attendants lest they should be over fatigued,—and often expressed her anxiety on account of her parents, after she should be gone. Her lively interest in the works of nature, and their domestic concerns, continued in a remarkable manner, until a day or two before her death, when it was evident to the family that a change had taken place; she being more restless. On third-day evening, the 24th of the month, while

the family were standing round her, she looked up, and wished them to go to bed; but on her mother's telling her that they did not want to leave her, she said, "I suppose you have come to see me die; but I do not think it will be to-night,"—and after a little pause added, "but it may." Soon after, she repeated the Lord's prayer, and a few stanzas out of Job Scott's works, one of which was:

"Great God, thy name be blest,
Thy goodness be adored;
My soul has been distressed,
But thou hast peace restored."

And through the course of the evening, she said, "Oh! what a lesson this is to learn!"—alluding, no doubt, to being in a state of readiness to meet the pale messenger, death. The last words she was heard to utter, were, "Lord be pleased to pass by my transgressions, and receive my soul;" and soon after quietly departed, about eleven o'clock in the evening of the 24th of the 6th month, 1834, in the twenty-ninth year of her age,—leaving a full evidence that her precious spirit has winged its flight to those regions of everlasting felicity, "where the wicked cease from troubling, and the weary are at rest."

Oh! that we, her survivors, may imitate her example of purity of life and conversation, and resignation in death.

E. M.



INFLUENCE OF EXAMPLE.

When we consider the various talents and capacities for usefulness, with which a gracious Creator has gifted us, and remember the solemn obligation we are under, to dedicate all our powers to his service, we cannot but perceive how far we have been from serving him with our whole soul, and might, and strength. Among the many things which, through wilfulness, through indolence, and through thoughtlessness, are overlooked, how often do we see the powerful influence of example unimproved, or only applied to unworthy purposes! Those who wish to throw off the weight of responsibility which belongs to every rational creature, often speak as though they considered themselves as so obscure and insignificant, that their example could not possibly affect any one. But even these must, in moments of calm reflection, feel and acknowledge, that there are some around them over whom they possess an influence: these in their turn exert a power over others with whom they are in contact;—and thus, who can place a limit to that which, small in its beginning, may go on enlarging and strengthening, until the human mind can no longer trace its progress!

It is, perhaps, seldom that this subject receives its due degree of attention from the young; they are often too much occupied with the things around them, and do not always reflect deeply upon their own responsibilities—do not always consider how much they owe to others, nor what a powerful influence their conduct may exert in the little circle of their acquaintance. And thus, as age advances,

they make for themselves many bitter reflections, when they look back, and see that they have perhaps been the means of confirming their companions in evil; and have neglected many opportunities in which a firm and decided course of conduct might have strengthened some who were wavering. In early life, the influence of associates is more felt than at any other time; and the approbation, the censure, or the ridicule of our youthful companions, rules with a sway that is often felt to be oppressive, but from which few are so independent as to become entirely free. We feel the influence of others upon us;—how important we should make the inquiry, What influence are we in our turn exerting?—whether it is applied to high and holy purposes, or wasted in frivolity, and perverted to evil?

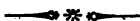
Alas! how many are indulging in forbidden things, knowing them to be unprofitable to themselves,—without reflecting that they are, at the same time, by the force of their example, encouraging some to pursue the same course, who were hesitating; and discouraging others from the self-denial which is required of the christian. For, every one who deviates from the narrow path of duty, makes it so much more difficult for those who are still endeavouring to tread that path; and also loses the blessed privilege he might enjoy, of cheering his companions in their heaven-ward course. In such a course, though we should never speak of our journey, nor hold communion in language concerning our difficulties or our hopes, yet it is a support which no words can describe, to have companions walking by our side, and looking forward with the same feelings towards the same termination of our common pilgrimage.

In the hour of weakness, and weariness, and doubt, who has not felt the strengthening effect of the example of those who are firm in the Lord's cause? How often has the consistent walking of the meek and humble christian, been the means of turning the hearts of beholders to God; and the silent preaching of righteousness been more efficient than volumes of eloquence!

It is a day in which the current of evil is strong and rapid—a day, in which the spirit of the world threatens to overwhelm that society, whose practice we believe it once was, whose profession it still is, to keep themselves pure and unspotted from its contaminations. Great is the power which the youth of this society have, to stem the torrent; various the talents, extensive the influence, with which they are gifted. Oh! let them pause and reflect, not only for themselves, but for others!—let them remember that there are, perhaps, some who, strengthened by their example, might one day stand forth valiant champions in the Lord's cause, and become the appointed instruments of turning many to righteousness; but who, on the other hand, discouraged by the falling away of those around them, may let go their hold, and their lights become extinguished.—How many a promising youth can date the first step in a course, not only of folly, but of immorality and ruin, to the example of companions who first led him to deviate from that path of simplicity, which once the clearest convictions of duty pointed out to him as the way, and commanded him to walk in!

It is a subject of deep importance to all—its importance is incalculable to the young,—the leaves of whose volume of life are yet unblotted; who may

not yet have been the cause of stumbling to any; and who have it now in their power to escape many hours of bitter repentance and anguish. May they be wise and consider, and, in the morning of life, ask counsel of Him who can guide their steps, and lead them in the paths of peace and safety, J.



CONSIDERATIONS

On speaking the truth, and on the nature of oaths.

However far I may have fallen short of perfect obedience and conformity to the will of God, as made known to me, the bent of my mind has been to serve him faithfully in my "day and generation." The duties which I owe to my sovereign Benefactor, comprehended in the substance of love to God and man, although in some sort reckoned of two kinds, are all one in principle; because our duty to God includes all our relative and social duties one unto another, that are consistent with his will and law. Hence, I conceive, that in faithfulness and obedience to my God, I am under obligations to fulfil all the duties of civil or social life, that are subordinate to the duties and obligations immediately existing between myself and the Supreme Being;—and these latter form the proper province of what is called conscience. Whenever the social duties, (as they are commonly estimated) or the inclinations of the natural mind, come in contact with the obligations required by the immediate manifestation of the Divine will in the soul, a conscientious scruple is produced in the mind—a doubt of the rectitude of con-

formity to rules, orders, customs or laws, in civil society, which contravene the immediate requisition of the law of God written in the heart. Where this is the case, the mind or will is free to choose; and on this freedom and power of decision, our accountability rests—our conscience *accuses* or *excuses* us: that is, the Divine principle, gift, or witness in the soul, condemns or justifies the act, or intent of such election, or such an exercise of the will.

In a state of perfect obedience, the conscience is pure; because the Divine law operates unobstructed, and stands pre-eminently the rule of action. When inclination, example, or custom, is sometimes yielded to, in the decisions of the mind as to its course of procedure, the conscience becomes weakened or defiled. And when, for a series of time, the manifestations of the Divine law, are thus disregarded or disobeyed—and a conformity with corrupt examples, customs and principles, is adopted, as the choice of the will, the conscience becomes *seared*, or callous to the impressions of the law of God written in the heart. Hence, a state of *hardness of heart* is induced through continued disobedience; and *darkness*, *blindness*, and *insensibility* of the purity and happiness resulting from the Divine order, government, and approbation, ensue, as the dreadful consequence.

From this (to me, plain and simple) view of the subject, the expressions attributed to the almighty Maker and Benefactor of the children of men, “My spirit shall not always strive with man,” are understood as applicable to the understanding and perception of minds thus darkened and hardened through disobedience, until not only *some*, but “*every im-*

agination of the thoughts of the heart" becomes "*evil*," and that "*continually*." In this state, though Light always shines, man perceives it not—though God is always good, man knows it not, nor feels, nor perceives, the influence of his goodness and love, though omnipresent.

The supreme Legislator, Governor, and Preserver of the universe, perfect in *wisdom* and *goodness*, as in *power*, always adapts his laws to the states and conditions of his creatures. Perfectly happy in himself, his beneficent goodness is ever diffusing happiness among the creatures of his hand; and this is the end and object of every dispensation of his law in the government of them—or communicated to them for their observance. Hence it was, in giving his laws from Sinai to the people of Israel, through the ministry of Moses, that both the revelation and the adaptation thereof, were according to the state and condition of that people. They could not bear, or endure the awfulness of the Divine majesty, immediately communicating his will to them, and therefore asked for the mediation of Moses, to declare it to them. Goodness and mercy ineffable condescended to their low estate,—to their weak condition,—and gave them laws, and orders, and rules, adapted to their low and weak condition: but the end and object of this manifestation of kindness and wisdom, was to advance their happiness, by preparing them to receive and enjoy the increase and fulness thereof, through obedience to his manifested will. Hence the apostle says, "the law was our school-master, to bring us unto Christ." And that very law, referring to the coming of the Messiah, as a prophet whom God would raise up among that people, says,

“him shall ye hear in all things whatsoever he shall say unto you.”

If we look at the circumstances and state of the Israelites, when Moses delivered to them the law which perfect wisdom and goodness adapted to their *low, weak*, and even *hardened* condition, we may see a wise reason in the administration of Providence, for suffering, or bearing with many things in that people, and giving them ordinances accordingly; which, as they gradually advanced under the tuition of that schoolmaster, they afterward would have no need of; and their obligations would consequently cease. The law would be repealed, because fulfilled, and therefore obsolete.

Thus, when Christ, the great Prophet came, he referred to the law, given through Moses, and owned and honoured it by his fulfilling it; but showed the people, in various instances, that it was not adapted to an advanced state, of greater perfection and light, which through obedience to that law, as a schoolmaster, they were capable of attaining,—and which he instructed them in. Thus, he says, “Ye have heard that it was said by them of old time, ‘Thou shalt not kill.’” A positive law, contained in what is called the decalogue, or laws written by the finger of God himself, on tables of stone. Now let us mark the advanced state of the human mind which Jesus addressed, when he not only confirmed this law, but referred to the causes or feelings that would induce a violation of it, and taught the necessity of subduing those passions or lusts, which occasioned killing;—that thus, the root being taken away, the fruit would cease—that the gospel principle of love being embraced, would effectually

eradicate hatred—the law of mercy and forgiveness of injuries, would supercede the *lex talionis*, which, because of the hardness of their hearts, had been suffered in their low, dark, and carnal state, when it was said, “thou shalt love thy neighbour, and hate thy enemy”—and when, for the same reason, they were permitted to exact “an eye for an eye, a tooth for a tooth,” &c. How different the benign principles that qualify men to “*love* their enemies, *bless* them that curse, *do good* to them that hate, and *pray* for them that despitefully use and persecute.” And yet these latter are the *positive laws* of Christ—him whom we call Master and Lord,—and who himself says, “Why call ye me Master and Lord, and do not the things which I say?”

When we examine the principles, on which the precepts or laws of the gospel of Christ are obviously founded, and compare them with those which are cognizable in many of the precepts or laws of Moses given to the Jews, we perceive the advanced state of society in the time of the promulgation of the doctrines of the gospel. But obedience was requisite, in order to produce the happy effects in the human family, which Divine wisdom and goodness contemplated by sending his Son, a “Light into the world, that whosoever believeth in him should not abide in darkness;” should not remain, abide, or continue under the comparatively dark, hard, or weak state, to which the law of Moses was administered.

Hence, again may be noticed, the circumstance of superiority in the laws of Christ, to those of Moses, in promoting the happiness and comfort of society, if we advert to a conversation of the former with some of the Jews on the subject of divorcement.—

They adduced the law of Moses as of high authority, the statute book was plain and clear. But Jesus told them the existing cause why Moses gave that rule to them;—it was in adaptation “to the hardness of their hearts,” that the Divine Lawgiver suffered, or permitted them to put away their wives—no doubt to prevent greater evils in their dark, hard, carnal state—“But in the beginning it was not so,” said Jesus. In the institution of marriage by God himself, he joined male and female together in the law of pure love; and while that remained, there was no putting away, nor jealousy, nor evil passions, to destroy the happiness which heaven intended.—Jesus Christ, the great Prophet, was sent of the Father to turn the minds of the people from the darkness, blindness and hardness of heart that had been induced through disobedience,—to the light, law, and Truth of God, which would restore them to a state of harmony, and peace, and happiness;—in which all the relations of social life might be as helps to forward and increase the sum of real enjoyment, even in this life.

Among these relations, stands conspicuously the intercourse of man with his fellow men, by social converse; or the communication of ideas, of feelings, and of information, by words and gestures—or what is understood by natural or artificial language. Nor was this important subject overlooked in the laws of God to his creature man. Moses delivered to the Israelites, positive and plain precepts adapted to their understandings, respecting the use of language, in their intercourse one with another. The most obvious principle inculcated is the *speaking of truth*. Hence, all deception and falsehood were forbidden.

And here again, the low, weak, and darkened state of that people, was considered, and permitted for a season, in suffering them to use oaths for the confirmation of what was asserted for truth. This would be natural in a state of distrust and jealousy. For where mutual confidence is wanting, suspicion arises, and the fear of imposition or falsehood, instead of sincerity and truth. "For the hardness of your hearts, Moses gave you that precept," might be applied to many parts of that system of government; and among the rest *swearing* was suffered to remain "until the times of reformation,"—but the law guarded carefully against deception and fraud, by perjury—which it would seem that people were prone to, in the selfishness of their dark state.

When Jesus Christ, the Divine Lawgiver came, he adverted particularly to this subject, as it stood in the statute book of Moses. Perjury, or *false swearing*, had been expressly forbidden by Moses;—and Jesus forbids *all swearing*. The darkness and hardness of their hearts being removed by light and knowledge—the people, at least some of them, were prepared to understand, that speaking the truth in sincerity precluded the necessity of oaths. Mutual confidence being restored by the principles of truth; sincerity, candour and honesty, ruling in the heart;—the old law that admitted oaths to *end strife*, became obsolete—and hence, in a state of advancement in society, the law of Christ was given, "Let your communication be yea, yea; nay, nay." And the reason is obvious; because all additions in order to make truth more true, or "whatsoever is more than these, cometh of evil." Truth is truth, and needs no addition, though the same may be repeated. Thus

Jesus frequently used the expression, "Verily, verily,"—that is, Truly, truly, I say unto you. But he never used an oath to confirm his testimony. He set us an example, as well as gave a law, that we should follow his steps, in speaking truth, from the heart—in letting our communications one to another be simply affirmative or negative, in sincerity, in candour, and in truth. All additions come of evil, or arise from an evil root in the mind, and are expressly forbidden by the law of him who declared himself to be the *Truth*. So, his disciple James understood and repeated the Divine command—"But, above all things, my brethren, swear not." Make this your highest point of proof that ye are christians, by obedience to your Master's command; "above all things, swear not"—"but let your yea, be yea; and your nay, nay." Let your assertions and testimony be true, and add nothing by way of endeavour to make them appear more true—for all oaths, and every modification of oaths, never can add value to simple truth—and the disposition to enforce it only weakens its testimony—hence the caution of the apostle, "lest ye fall into condemnation," for the *evil* of these additions.

"Why call ye me, Lord, Lord, and do not the things which I say?" is a rebuke adapted to mankind on this subject, as viewed and acted on by the professed followers of Christ. Is the state of human society, called *christian*, as low and degraded, as dark and hard now, as that of the Israelites, just emerged from their bondage in Egypt? Has no advance been made by the coming of Jesus Christ, a light into the world? Is all the example, the experience and wisdom of former ages lost, in this one

case only? Are christians still jealous, distrustful, and void of confidence in one another? Are sincerity and truth, though the very basis on which christianity stands, so very rarely found as the predominant principles of mutual intercourse between man and man, that his yea is not worthy of credit,—his testimony not accepted, without an oath or affirmation, to give it currency in the laws of what is called a christian country? Do these laws recognize two kinds of truth in our communications—one superior to the other, or more true than the other? Does the swearing or affirming witness consider himself, on all other occasions, at liberty to equivocate, evade, or utter falsehoods to his neighbour? Or rather, do not those laws which require swearing, tacitly declare that all men are unworthy of credit, except when brought under the influence of oaths?

In these remarks, I consider every thing that is *more* than simple, plain, true declaration, as of the nature of oaths—as included in the Divine prohibition—as evil in the sight of immaculate Purity, who reads the heart, and scans its motives, as well as actions, words, and thoughts.

When the passions of human nature remain unsubdued, there is a ground that bringeth forth briers and thorns, in society. Wars, fightings, quarrelling, contention, and strife, spring up among mankind, and obtain luxuriant growth in those fleshly lusts that war against or destroy the peace of social life, and the happiness of the soul that is under their baneful dominion. It was while men were under the dominion of these lusts and passions, a law was given them that suffered the use of oaths, in order to end strife. But when the cross of Christ slays

the enmity in man, strife ceases, because its root is eradicated, and oaths are useless, or worse than useless—for Christ is the end, and abrogation of that law which required or permitted oaths—and every practical believer in Christ will manifest that he is governed by the spirit of Christ, which is the spirit of Truth—and from the principle of Truth in the heart, he is under far stronger obligations to speak the truth on all occasions, than all the penalties of perjury, or the supposed sanctity of oaths or affirmations, or any other asseverations or imprecations, can possibly produce.

Again, are not oaths suited to the days of ignorance and superstition? What is a common oath to a Catholic? What is a Catholic oath to a Jew? Are they any means to elicit truth? If then every peculiar caste of religious order should require a peculiar kind of oath, where would the end be found?—or how much more certain should we be of hearing the truth, than if there were no oaths required? The law rests on a form that is indiscriminately applied, to the sincere and the insincere,—the man of truth and integrity, and the man of evasion and falsehood. Perhaps the cases of eliciting truth from men of the latter class, by means of an oath or affirmation, may be as one to five hundred. And if laws were enacted to inflict as great a penalty for lying as for perjury, the community at large, as well as courts of justice, might have more confidence in the simple declarations of truths and of facts that are continually made in common social intercourse. Officers, under the sanction of law, require oaths,—higher officers require oaths of inferiors. Hence, we rise to the highest, and who is pure enough to adminis-

ter an oath to the chief magistrate? The distinction of truth into two kinds, legal and common, is an injury to society. If legal truth is more pure, which the nature of an oath seems to imply, then common truth is less than truth—because it may not be true. But testimonies and declarations made under sanction of legal qualification, are often contradictory—often evasive—often short of the “whole truth.” Is this perjury?—and suffered to pass without adequate punishment,—or notice of legal officers?—Again, questions are often put by counsel on one side, to elicit truth favourable to the cause of one party, and unfavourable to the adverse—cross examination on the opposite side tends to make the witness contradict himself, and render his whole statement of “truth, the whole truth, and nothing but the truth,” invalid and nugatory. What now becomes of his qualification? How is it regarded by the judge or the counsel? But more, how is it regarded in his own conscience?—amenable to God alone. Alas! common custom may be plead in extenuation—the law of the land has been complied with, though in its process in violation of the law of God, written in the conscience.

If of old it was truly said, “because of swearing the land mourns,”—surely it may now be adopted, as a mournful truth, that in this enlightened age and advanced state of society, the requisition of oaths, and whatsoever is more than yea, yea, and nay, nay, is continued and enforced by legal penalties. Ignorance and superstition, fraud and falsehood, instead of being diminished, are probably multiplied, to the hindrance of the work of reformation, and the obstruction of the happiness of human society.

Brief account of Humphrey Owen.

Humphrey Owen formerly resided in New Jersey, near Mount Holly. Many years of the prime of his life, he was subject to habits of intemperance; of course he was poor. And though he had a family to provide for, and met with many privations as to the comforts of life, his resolutions to reform were ineffectual, till he was alarmed by an uncommon dream, which made such a powerful impression upon his mind, that he suddenly relinquished the use of ardent spirits, and manifested a fervent concern to become acquainted with a state of redemption from corrupt and debasing propensities. He diligently attended the meetings of Friends, and afterwards became a worthy and useful member;—at times communicating acceptably in their religious assemblies some of the lively feelings which pervaded his heart. Though he dressed in coarse clothes, lived in a small tenement, and was somewhat bent in his person by age and infirmities, Friends who were acquainted with him, considered him entitled to much respect for the religious exercises of his mind, and his great sincerity. Inconsiderate young people sometimes, on first sight, were inclined to think lightly of him; but when acquainted with his friendly manners and affectionate disposition, they discovered much in him that was estimable and pleasing. He was industrious in providing for the support of himself and family, and frequently was concerned to visit the neighbouring meetings of Friends. Like Joseph Clark, of Philadelphia, he generally carried small tracts of a pious character,

for gratuitous distribution. Children and young people were peculiarly the objects of his solicitude; and as his means to procure such publications were not extensive—he endeavoured to remedy the deficiency, by procuring suitable manuscripts to be read in schools and other collections of young persons, to whom he frequently administered instructive counsel and tender admonition. In advanced life he removed to Ohio, and we have no further account of him.



ON GOSPEL MINISTRY.

What thanks to thee, O gracious Power! we owe,
Who thus constrains thy ministers to go,
And preach glad tidings with unwearied pains,
To say to Zion that her Redeemer reigns;
To say, he comes, but comes in lowly state,
Meek, as when on an ass's colt he sate;
Subjecting to his lamb-like nature still,
The efforts wild of man's unbridled will!
And Oh! ye worthies, who these mandates bear—
Children of God—high heaven's peculiar care—
To you my soul this salutation sends;
All hail! my dear and ever honour'd friends.
Though of your harvest, small appears the gain,
And all the cost and labour seems in vain;
Look not at this with an impatient eye;
Long time in earth the seed unseen does lie,
Which the good hand lends to the cultur'd soil,
And patient waits the product of his toil;
But in the strength afforded, onward go—
The times and seasons 'tis not yours to know,

Which the all-gracious Father has confin'd,
Within the precincts of his holy mind.
Publish aloud then, when he gives the word,
And leave the issue with the almighty Lord.

R. S.



REMARKS ON DRESS.

It has been said, there is no religion in dress, nor in the colours of dress. But if religion consists in certain operative good principles, influencing the human mind, and producing their proper effects upon external things; then may apparel be among the fruits of these principles, and show what they are, in some degree. Religion should not be confined to a belief in, or assent to, certain good principles, and there stop—to be availing to the happiness and peace of mankind it must be *practical*. Friends adopted this view, in connexion with the fundamental principle of all good, the Light within, or God manifest in the flesh. Hence, actions, conduct, customs, and practices, were subjected to a strict investigation of the principles, or seeds, from which they proceeded. If the seed, or principle was good, such was the fruit; if evil, the effect was also wrong.

We are constituted with powers of investigating, of reasoning or comparing—and can trace certain effects to their moving causes—and judge of the tree by its fruits. Hence, we know that “a good tree cannot bring forth evil fruit, nor can a corrupt tree bring forth good fruit.” If we take the custom of adorning the body, or covering it with gay apparel to please the eye, as a subject for investigation,

and assume the *Light* within, as that which gives us a correct discerning of the root, seed or principle, whence this fruit of action is produced;—we may discover whether William Penn's view was correct, that clothing is “for use and decency—not pride,” nor to feed a vain mind. The cut and colours will be considered in relation to use and decency, as well as economy, simplicity and moderation. “If thou art clean and warm, it is sufficient.” Beyond this boundary, or standard of apparel, William Penn says, “more doth but rob the poor, and please the wanton.” But we know the principles of robbery and wantonness are roots of the corrupt tree, and therefore their fruits are corrupt. Cleanliness and comfort we know to be good—and therefore their root is good. But the cut of garments may be “unshapely and fantastical;” and if the principles of these effects are found to be corrupt or evil,—the dress is evil, and therefore opposite to religion—for nothing deserves the name of religion but the fruits of the good tree. Again, the colour may be chosen to please a vain, or a proud mind;—for it must be allowed, that colours are generally chosen to please the eye. And here we may, and ought to inquire whether the “eye is single,” or whether it is “evil,”—for as is the root, so is the fruit.

Friends in early time investigated principles. They found that the drab or gray colour was most substantial for use, and that it was consistent with decency;—it has also been said the cloth was less injured by the dyeing, than any other colouring—therefore economy was brought into the motives for its use. They generally kept to the drab colour or mixed cloth, and showed their stability. They

knew that capricious fashion was continually inventing changeable colours to please a vain unstable mind, which knows no steadfast peace. But where, in modern times, are the fruits of the principles of early Friends, in relation to colours, shapes, and plain substantial clothing?



A Letter from a young woman to her parents, written not long after the death of her husband, who was killed by the falling of a tree.

6th of 4th month, 1833.

Dear parents,—Having been, for some time past, under very great travail and deep exercise of mind about spiritual things, I am almost, or altogether willing to renounce the world, with all its vanities, and to take up the cross of Christ, and follow him through evil report, as well as good report, if it is required of me.

O my beloved parents, I can scarcely make known to you, in words, the blessed and pure revelation, which I have lately witnessed in my poor soul.—Surely it must be that this has come from God himself; for I received it through yielding to his will, and by submitting to be governed in thought, word, and action, by his own divine, wise, and holy Spirit. Though unworthy as I am, and unfaithful as I have been,—yet it hath seemed good in the sight of the Almighty, to reveal himself to his prodigal daughter, now just returned home to her heavenly Father's house, which she had left and gone astray. Yes, through my obedience to his Divine will, he

has made known to me his all-wise end, in taking away my dearly beloved companion from my side.

I shall go back to the early days of my youth, when, I think, I did not exceed eight or nine years of age. I well remember, at that time, the kind intimations of the good Spirit, which were perceptibly known to me: but disobedience to the Divine Instructor induced me to follow my own will; and it is mournful to think where it led me to. My Maker saw fit to suffer me to follow my own will for a short season, and my natural inclination led me far out into the world, so that I became pleased with its vanities. But, although I turned my back upon my heavenly Father, he did not forsake me. His good Spirit, that was willing to be my guide at first, still followed me, and watched over me for good. At length, he was pleased to give me a dear companion, according to my wish; on whom I placed all the love and affection that my poor heart was then capable of. We set out to seek for the gain and wealth of this world; and, as I thought, had got and was getting all that I wanted to make me completely happy. My heart became so lifted up, and so filled with things of a worldly nature, that there was no room in it for the love of God. And now, I well know that the love of God, and the love of this world, cannot dwell together in the same tabernacle. Here, the Lord was pleased to stop me in my career, by taking him away out of my sight, who had been the very idol of my heart.

Now, reader, think, if the object on which thou had placed thy whole affection, so as to feel no interest in any thing else, was taken from thee, wouldst thou not feel wretched and miserable? Just so, it

was with me. I felt myself stripped of all my comfort and happiness, on this earth. I was brought very low in mind; when I did even wish, that if it was the Lord's will, I might be laid by his side, and be covered with the same earth that now conceals his frame. Here I became seriously thoughtful about what should become of me; and under the weight of my affliction, both of body and mind, I sunk down into the very depths of humiliation, and should have despaired, but that my gracious Creator was not willing that I should be forever lost amongst the mire and filth of sin, into which my own will had plunged me.

O my dear connexions, I cannot but marvel at the wondrous mercy and love of God, in that he came to my relief,—took me as it were, by the hand, and led me back,—showing to me all things wherein I had erred, and come short of the end that he had designed, in creating me. For man was created in the image and likeness of God himself; and he wrote his law upon the heart of man, and commanded him to seek after knowledge; but, remember, it was not the wisdom of this world, for which man was to seek; but it was the knowledge of him in whom dwelleth all true knowledge. This I can testify from a degree of experience; feeling willing to become as passive clay in the hands of the great Potter, to do with me whatever seemeth best in his sight, and being made to hate the sins of my youth.

I dont presume to think that he would destroy the soul of my beloved husband, for the purpose of saving mine; for this would be charging him with injustice. No: he had the same love for his precious soul that he had for mine, in bringing me back from

a lost and ruined state, and setting my feet upon a sure foundation; and he was as able and willing in the moment he required his soul of him, to say, Peace be unto thee, my son;—as he was in doing for me what he has done.

Now, my beloved parents, or whoever may read or hear this narrative, attend to it with the spiritual understanding; for I have written it under the influence of that Spirit which is now bearing witness with mine, that whereas he was once angry with me, but now his anger is turned away. And Oh! if you are taught by the spirit of God, to worship him in spirit and in truth, I entreat of you to pray for your unworthy daughter, that she may be faithful, and in due obedience to his will in all things, be kept in this happy state.

Oh! that you and I may be warned, so as never to err, or deviate from the path of rectitude. For I know by sorrowful experience, that through disobedience to his righteous law, I have had to travel back through great tribulation of spirit, to attain to the point from which I strayed in the days of my youth. Whereas, if I had obeyed the call of my Creator then, I should have been kept from the many dangers to which I was exposed. I feel thankful to my Creator for not cutting down the barren or unfruitful fig-tree, as a cumberer of his vineyard; but, in mercy to me, stayed his hand yet another year, to see if, by the cultivation of the spirit, I might be brought to bear any fruit.

Now take fresh encouragement from this,—that you may live in true faith and obedience, to see your children gathered home to the true fold of the Shepherd of Israel's flock. So farewell, in the Lord.

On Public Worship.

The time of gathering is near,
 Be subject each inferior care;
 Be still ye isles, ye hills subside,
 Flow down each tow'ring mount of pride;
 Let solemn stillness all subdue,
 And let the people strength renew,
 In spirit and in truth adore
 That awful omnipresent Power,
 In whom we live, in whom we move
 And have our being—thro' whose love
 And instant providential care,
 We every outward blessing share.

"Think, O my soul! devoutly think!"
 Whence art thou? whence thy meat, thy drink?
 Thy daily light, thy nightly sleep?
 Say, can thy strength or wisdom keep,
 One hour thy bread or water sure,
 Thy life preserve, or health secure?
 What is it to ourselves we owe?
 What to our Benefactor due?
 Can aught from us afford increase
 To his supreme all-perfect bliss?
 Our happiness concern'd alone,
 His is the praise—the gain our own.

Cold minds, like earth's unfeeling clod,
 Insensible of gratitude,
 Feel not the quick'ning glow of love,
 Divinely kindled from above;
 Whose generous warmth, the humbled mind
 Clothes with good-will to all mankind;

Which, not content alone to eat
It's morsel, though in secret sweet,
Longs that it's fellows too may taste
The life sustaining, bounteous feast;
Benevolent,—is heard to say:
Come brother—sister, come away!
The time of gathering is near,
Be subject each inferior care;
Be still ye isles,—ye hills subside;
Flow down each tow'ring mount of pride;
Let awful stillness all subdue,
And let the people strength renew.

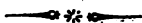
Philadelphia, 1779.



Reflections on Disappointments.

It is a happy thing that we *can* bring our *minds* to our *circumstances*, when we cannot bring our circumstances to our minds. There might be much more enjoyment in every state and condition of life than there commonly is, by only properly regulating the *imagination*: this would shut out many thoughts and feelings that are not only unnecessary, but altogether worse than unprofitable. Then there would be *that* much more room for those calculated to produce pleasurable sensations; and, instead of mourning over what cannot be retrieved, if we endeavour *quietly* to *submit* to our lot, although the circumstances may not be converted into a blessing, yet we may learn a lesson of instruction from it that may be salutary to us through the remainder of our lives. Ah! it cannot be otherwise than that it was intended we should be happy, not only in a

future state of existence, but in the present. We have every thing *in* and *around* us, the tendency of which would be to heighten our enjoyment, if we only would *do with and by these gifts, as well as we know how.* P.



Interesting Anecdote.

Daniel Arney, who lived in Bordentown near forty years ago, was once walking out of the town to some farm lots which he owned in its vicinity; and on his way as he was passing a small house, his attention was arrested by observing a little girl at the door, who was crying. He inquired what was the matter,—when she told him her sister was dying. He asked admittance,—and found a young woman, apparently near her close, taking a last farewell of her parents, brothers and sisters;—opening to them the bright prospects that were before her, of shortly being permitted to join the general assembly of glorified spirits in the regions of immortal felicity, and communicating to her relatives respectively the ardent solicitude of her feelings, that they might devote themselves to the requirings of the Most High, and come to be partakers in the same assurance of unchangeable and eternal happiness. Soon after the close of her lively and pathetic communications, with a mind entirely composed, and evidently in a state of perfect tranquillity, her spirit departed from its frail tenement, leaving on her countenance the evidence of a happy serenity.

Daniel spoke of this, as one of the most remarkable circumstances that had come within his observa-

tion. The family was in low circumstances—the young woman, he said, had never been at a meeting of Friends but once, when John Wigham was in the town—and yet was remarkably favoured to taste of the good word of life, and of the power of the world to come. Hence he inferred that Divine regard was extended universally—and that all, however situated, might avail themselves of the offers of salvation. He said he attended the funeral, and felt great openness to preach the gospel of free grace to those who were assembled on the occasion.

A SHORT ACCOUNT

Of some of the last Exercises and Expressions of Caleb Richardson, deceased.

Under a belief that many of the expressions of our beloved son-in-law, during his last sickness, may be profitably committed to writing, for the benefit of those who may be permitted to remain a little longer in this state of probation, the following account is preserved.

The 13th of 2d mo. 1820. Having for several days discovered a great increase of weakness, and particularly this evening, on noticing his dear companion to be much affected, he said to her, "If I am taken from thee, or whether I live or die, cast thy care upon Him who careth for thee, and who has cared for us all our lives long."

At different times, divers weighty and instructive expressions dropped from his lips; one of which was a desire he felt that we might know and experience the benefit of afflictions; "for," said he, "although

mine have been many and grievous, not any that I have been visited with could have been spared."

2d mo. 20th. This evening he addressed himself to a few present on this wise; that they might be willing to seek earnestly for the precious prize: the joys of Heaven, he said, were worth pursuing; and desired we might dwell in love, *that* love so emphatically spoken of in Scripture. "Live near to Heaven," said he, "which is better than all this turbulent world can bestow." He also expressed that the event of his sickness had been much hid from him till now; and added a desire that his dear little son Joseph might be properly brought up, and have a religious and guarded education; which would be a comfort and help to his dear mother. After expressing this, he said he felt very comfortable, although greater debility had attended him a few minutes before, than he had ever experienced.

In the early part of winter, their little son had the measles; and although he appeared pretty much recovered, was frequently indisposed with a bad cough, together with cutting his double teeth; but no dangerous symptoms were apprehended, till a few days before it pleased the all-wise Disposer of events to remove him, which was on the 2d of 3d mo. The stroke was very afflicting; particularly to his dear mother, whose grief, with the prospect of soon parting with her beloved companion, appeared to be almost insupportable. But in this trying season of deep proving, the afflicted father was all resigned; and although nature seemed at times to be overcome at parting with the precious child, yet his greatest distress was evidently on account of his wife, with

earnest desires that she might unite with him in resignation to the Divine will.

On the 7th of 3d mo. two of his brothers (Samuel and Isaac Richardson) came to see him; but it being late in the evening when they arrived, they were not invited into his room, nor was he informed of their being here, till next morning: then, with his usual composure he expressed a satisfaction that they had come, and received them affectionately, without any apparent agitation; and during their stay appeared to enjoy their company, and expressed to one of them in the course of the visit, "that he was glad they came to see him,—that he hoped and trusted they would not go away uninstructed."

9th. At his brothers' taking leave, it was to them, and also to us, an awful solemn time, bidding a farewell as never expecting to see each other again in mutability. A few hours after they were gone, he appeared exceeding weak, having frequently such spells come over him for a time; but when a little recovered, he took me by the hand, and said, "Oh! that I had a little more strength, even that heavenly calmness that is strength indeed; and that we might wait for it more frequently. How we should be benefited, was it more the practice, even in family circles; for when two or three are met, and sit down together in his name, he has promised to be in the midst. How dignified a situation, to experience him to be in and amongst us!" He was earnest in desires that we might seek for strength to be more retired; not taking so much thought about worldly matters. Jesus says, "Take no thought for to-morrow, what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed."

He evinced at various times, a solemn, retired frame of mind, often expressing a desire for us to be still, and not to converse on worldly subjects or domestic concerns: which we afterwards endeavoured to avoid when in his room.

3d month 10th. This afternoon, several of the family being in his room, and silence prevailing, he spoke of the agonies of our Saviour, and his being left alone, as a similar situation to his, so that he was frequently ready to cry out, "My God, my God, why has thou forsaken me." Again, he remarked how necessary and how profitable it was, often to retire in silent waiting, in family circles; to know a drawing nigh to him who is altogether pure; as without purity we cannot expect to enter into our heavenly Father's rest; for nothing impure or unclean can ever enter there.

The same afternoon, Mary Trotter sitting behind to support him, and several others being in the room, he remarked, with his usual gratitude, "What a comfort and satisfaction it is to be surrounded by such kind friends. Dear cousin Mary, how glad I am thee is with us! I have often thought of thee, and feel for thee, and hope thou wilt be enabled to discharge thy duty to thy rising family. How important that thou shouldst seek for best wisdom to direct thee! How responsible is thy situation! Those dear innocent children, I desire that thou mayst be favoured to give them a religious education."

The same evening, some of the children who board with us (who enjoyed being in his room, and wished it oftener than was proper,) being present, he said, "Dear girls, I hope you will attend to impressions that I believe you have often felt, and im-

prove your time whilst you are young; for children much younger than you, are taken; you see our dear babe is taken." He then was so overcome with a flood of tears, that he could say no more.

3d month 13th. For several days past, particularly in the afternoon, his weakness evidently increased; but it was sweetly seasoned with the incomes of Divine love, as evinced by his instructive advice at different times, and the expressive language of his example, and acquiescence with the Divine will. — In the course of this evening, he experienced deep affliction; saying, "This is hard work, but must be endured—it is his will; blessed be his holy name." Again, "How necessary to be purified, and to avoid every thing that would have a tendency to block up our way to the kingdom! If our heavenly Father is looked to, and rightly sought, he will be our help and director, even in worldly matters."

On sitting down by his bed-side, he took my hand, saying, "Dear mother, I feel the need of the prayers and intercessions of you all. I have felt to day very much alone, notwithstanding so many are about me. My mind is apt to wander and get bewildered; and Oh! the need there is to endeavour to keep on the watch. I feel weak, and find it hard work to keep sufficiently resigned. I hope thou, my dear, (meaning his wife, who was also sitting by) will unite with me in endeavouring to be resigned, and then my way will be easier—if thee does not give me up, I may be kept longer in suffering."

During the last night of his abode in this state of being, his mind was evidently in a state of dependance on that everlasting Power, which supports the mind at seasons like this, when all worldly comforts

are withdrawn. He was frequently engaged in supplication; at one time, what he said was understood as follows: "Oh! grant me strength, and faith, and patience, and resignation, to bear whatsoever thou mayest see proper to mete out unto me." His mind, during the night, was preserved (though under great bodily pain) in a resigned frame—frequently desiring patience and strength to suffer whatsoever was the will of God. I do not know that he uttered one impatient expression. His dear wife having lain down to endeavour to take a little rest, he asked if she was asleep; and being answered in the affirmative, he appeared very glad thereof; for his greatest uneasiness seemed on her account.

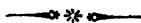
In the morning, being the 13th of the 4th month, he took a little refreshment—was very affectionate, and quite sensible; and departed about eight o'clock. He was interred in Friends' burial ground in Trenton, his remains being accompanied by a large number of Friends and others. R. N.

Caleb Richardson was the son of J. Richardson, of Lancaster county. After being engaged some time in Philadelphia in teaching school, he married Sarah, daughter of Joshua and Rebecca Newbold, of Trenton, New Jersey. In a few months after, his health began to decline, and they removed to her father's, where he remained till he died.

The following was found amongst his papers, in his own hand writing, and appears to have been penned after John Cox, from Burlington, and some others, had been here.

"12th month 20th, 1819. This has been a day of peculiar favour, having had the company of some valuable Friends, who entered feelingly into my

sufferings. Indeed I thought I could feel their spirits to unite with mine, and truly sympathizing with me in my afflictions. Some of them were favoured to impart sweet counsel; which seemed indeed to spring immediately from the source of all good;—it descended as the evening dew upon the tender plant; and Oh! how I desire that its influence may remain, and that the wounds which the inroads of sin have made in my soul may be healed thereby! Notwithstanding the afflicting dispensation that has been permitted for me to pass through, I have often had cause to magnify the name of the Lord, for his precious visitations and gracious dealings with my soul.”



OBITUARY NOTICE

Of the death of John Hunt, of Darby, Delaware county, Pennsylvania.

After a short, but painful illness, which he bore with christian fortitude and patience, JOHN HUNT departed this life at his residence in Darby, on the 27th of 8th month, 1836, aged eighty-three years and nine days. In the removal of this dear friend from the sphere of usefulness which he had long filled with dignity and propriety, a loss has been sustained to civil and religious society. He was an exemplary member of the religious Society of Friends, having filled the station of an elder since the year 1807. He was a constant attender of our meetings, both for worship and discipline; the neglect of which duty by too many of the members, was to him a sub-

ject of much concern. So much was his mind exercised on this and other deficiencies in society, that during the past summer, he appointed a meeting of Friends, for the purpose of opening his concern in these particulars. In this opportunity, he affectionately invited Friends to a more diligent attendance of our meetings, especially those held near the middle of the week; and also expressed his desire that they might be careful not to depart from the simplicity of Truth in dress or address, in their intercourse with the people of the world. To these precepts his practice was known to correspond; for the extensive business in which he was actively engaged through the course of his life, neither prevented him from what he considered his duty in diligently attending our meetings, nor led him into a conformity to the maxims of the world. He was remarkable for punctuality in his business, and the fulfilment of his engagements and promises; often expressing his decided opinion that a man's word should be as good as his bond. Being affable in his manners, and just in his dealing among men, it entitled him to the respect and confidence of those with whom he associated. He loved the company of his friends, and was concerned that a sound and living ministry might be preserved in the society. His deportment in meetings was grave and solid, and he was often much tendered, to the shedding of tears. He attended meeting on the first-day before he was taken sick, and remarked on his return what a good meeting he had.

During his last illness, on one of his daughters coming into the room, he sat up in bed, and said, "I do not know how it will go with me this time. I

am turned of eighty-three years old, and have suffered extreme pain, such as I never had before. But I hope my good deeds will overbalance my evil ones; and I am in the arms of a gracious and heavenly Father." He then lay down, and at intervals appeared to be in much bodily suffering.

In the afternoon preceding his close, he made a motion to be raised up, and sat for some time in his bed: during which, he looked very affectionately on his wife and children who were standing around him, and with a placid smile on his countenance, embraced them with his final salutation. After which he lay down and closed his eyes forever, as one falling into an easy sleep.



SOME ACCOUNT

Of the Imprisonment and Sufferings of Joshua Brown, of Little Britain, in the county of Lancaster, Pennsylvania; who being on a religious visit to the meetings of Friends in the southern provinces, was stopped and imprisoned at a place called Ninety-Six, in South Carolina.

Having a prospect of visiting the meetings of Friends in Virginia, and North and South Carolina, I laid my concern before Friends of Nottingham monthly meeting, of which I was a member; and after obtaining a certificate of their concurrence therewith, I set out from my habitation the 4th day of the 2d month, 1778. Taking sundry meetings on my way through Maryland and Virginia, I visited the Friends from Philadelphia, who were then in a state of banishment at and near Winchester, seve-

ral of whom were at that time sick. I had to sympathize with them very nearly; and staying there-away till after the death of our friend Thomas Gilpin, one of them who died in exile, I attended his burial, and then proceeded, taking meetings as I passed through Virginia and the back parts of North Carolina, my friend Achilles Douglas, of Virginia, having joined me as a companion. Then going into South Carolina, our friend Uriah Carson went with us as pilot. We were at four meetings besides their monthly meeting at Bush river; after which, being on our way towards a meeting appointed for us at a place called the Beaver Dams, and passing through a small town called Ninety-Six, it being a time of public excitement, we were followed by a number of horsemen, who stopping us demanded our pass. I told them I had no other pass than a certificate from my friends, which would set forth my business in that country. This I showed them; but on reading it, they signified it was of no value, except it had been signed by the congress or some military officer; so we were brought back to the town, and had before Adam Burk, who was called an assistant judge. He read their law to us, which was to this import: "That any persons coming into that state from other governments, should take the test to support, maintain, and defend the state to the utmost of their power, or give £10,000 security to depart out of the same, never to return without leave from the legislature; and in case of non-compliance should be committed to prison thirty days; at the end of which, if they still refused to comply they were to be banished to some part of Europe by the first opportunity." We informed the judge that we were

principled against all wars and fightings, and looked upon it, that by taking that test we were liable to be called into martial service; and being innocent men, neither could we give security as their law mentioned, for that would imply guilt, and would also appear to be like limiting the Almighty, who perhaps might call us there again in his service. I likewise mentioned to him the bill of rights published by the congress, which expressly saith, no man shall be taken or deprived of his liberty, except something be proved against him by oath or affirmation; neither should any man be brought to evidence against himself. The judge owned this was so,—“but now,” said he, “we must break over every thing.” He then commanded two military men to take us into a tavern and search us; accordingly we were brought into a chamber and our papers demanded. We had a few letters, mostly open, which we gave, and they read them; then asking if we had any more, we replied that we did not know that we had, but they might search us if they pleased; they signified they would take our words, and so searched no further.

About the ninth hour next morning we were called before the judge again, who told us he believed we were innocent men, yet he was under the disagreeable necessity of committing us to prison, as he could not dispense with the law. We replied, “It is hard to commit such to prison whom thou believest to be innocent.” He nevertheless committed us, being on the 28th of the 4th month, 1778, to the common prison, under the care of Robert Stark, high sheriff of the district of Ninety-Six, (so called.) After we came to prison, the gaoler’s wife preparing

victuals for us as for other prisoners, I told her we could not eat thereof, as prison victuals, because we thought we were unjustly detained. She then asked how we would live? I told her she must take us in our own way,—and if she would sell us a piece of her Indian corn loaf, as she had just baked, we would buy it of her. She readily sold to us, and we lived on that and water two days. By this time our friends were informed of our situation, and brought us provisions and a bed to lay on; and afterwards did not fail to come twice a week to see us, and supply us with necessaries. The care of Friends for us was very great; not easily to be forgotten by me—though most of those who supplied us lived twenty-five and thirty miles off, some few nearer.

The first two days of our confinement in prison, we were favoured with quietness of mind; which was followed with close exercise respecting the cause of our confinement. But through the kindness of the great Master, the reasoner was silenced, and strength and fortitude given to submit patiently under the present dispensation, wherein we were favoured with solid peace. On the first-day following we held two meetings in our prison, to satisfaction; and continued to hold meetings there both on fifth-days and first-days for some time. The keeper of the prison was at first shy, and did not choose to converse with us; but when he saw how our friends came to see us, and supply us with necessaries, it wrought on him so that he said he believed no other people would do for one another as the Quakers did. Some considerable time after this we had liberty to go out when we pleased in the day time, which for a while we had been deprived of. On first-day, the

24th of 5th month, we obtained liberty to meet in the court house. Many Friends from Bush river and other places, coming to see us, sat with us, as did many people of the town and thereabouts. We held two meetings that day, and my mind was opened to speak of the universality of the love of God, and other subjects, having been for some time much exercised for the good of the people in that place; and the way being now opened to meet with them publicly, was cause of humble thanksgiving to the great Master.

We had prepared an address to the president and council of that province, which we sent by two of our friends, who went to Charleston therewith; and returning about the 28th of the 5th month, they informed us it was not likely to be of any present use to us; the president appearing wrathful, would scarcely let them speak with him; and the most they could get from him was, that he would lay it before the council. We continued our meetings, holding two on first-days and one on fifth-days; which for the greater part we held in the court house as above mentioned—and my mind was frequently engaged to speak of the way of life and salvation to the people, in which I had great satisfaction. The prison keeper's wife appeared to be of a tender spirit, and very friendly. I thought she was serviceable to us, and her judgment convinced of the doctrines of Truth.

The time passed on until the 4th of the 7th mo., and then we received an account from the high sheriff that we were likely to be banished to some part of Europe; and he informed us by letter that the president desired to know if we would give security

to go to Charleston, in order for banishment: likewise that he had orders to shut us up close night and day; and he wrote so to the prison keeper—but he was tender of us, and did not obey that order. I took this to proceed from some ill-disposed person, who had informed the president against us, and envied our having so much liberty. But we had cause to be thankful to the great Master, who favoured us with resignation. I then wrote an answer to the high sheriff's letter, the substance of which is as follows, viz. "I received thy letter, in which thou informs me the president desires to know if we will give security to go to Charleston in order for banishment. We wait his and thy command; and when we receive that, if thou can trust us, we shall faithfully obey; but as to giving security to go there to be banished from our native land, we cannot move a finger towards being instrumental in our banishment, for though we are resigned to what the Lord may suffer the present power to do with us; yet we cannot but look upon banishment with the utmost detestation and abhorrence; to be separated from our wives, families, and near connexions, which are as near to us as other men's; it being unexampled in the English nation since liberty of conscience was granted. But if nothing short of banishment will satisfy the hardness of the hearts of those in power, we rather desire that command may be given immediately; for I think we have been kept a month and more already, contrary even to that law by which we were committed; and we desire it the more, as I understand that even the liberty we have enjoyed is grudged to us, and we to be shut up like criminals. So desiring thy welfare, and also our

persecutors' reformation from such a conduct, I conclude thy real friend,

JOSHUA BROWN.

Ninety-Six Gaol, the 4th of 7th mo., 1778."

Now, though we were not shut up according to the said order, we did not take the same liberty as before, lest the prison keeper should be blamed, but spent our time much in the prison, and held our meetings there also.

Some time before this, I had written a letter to some of our friends in Charleston, desiring them to endeavour to find out what was intended to be done with us; upon receiving which, they went to one Abraham Livingston, who was called a continental agent. He appeared kind and obliging, and on trial soon found there was no disposition in the president and council to release us. He also went with our friends to the chief judge, who gave them expectation that if we were to be brought down according to law, and nothing appeared against us, save refusing the test, he would set us at liberty. Upon this proposal, our friends of Charleston obtained what is called an *habeas corpus*, and sent it to the sheriff of Ninety-Six, in order to bring us down. On the 7th of the 7th month, we received by letter, an account of what our friends of Charleston had done. On fifth-day, the 9th, we held our meeting in one of the prison rooms. On the 11th, a number of our friends of Bush river and other places, came to see us, and brought our horses, which they had taken care of in the time of our confinement, and we prepared for our journey to Charleston. The prison keeper's wife being all along very kind to us whilst we were prisoners, was now much affected at parting; and he himself was also friendly, and made no

charge against us, which I took as a favour from the Almighty and him. So taking leave of our friends and prison keepers in a very affectionate manner, we were conducted by the under-sheriff to Robert Starks, the high-sheriff, who lived about thirty miles distant. We lodged there one night, and were kindly entertained by him and his wife, though before he had been rough, and looked shy upon us. We were about three days and an half on our journey from the sheriff's house to Charleston,—he himself going with us. We had a meeting in the town at Friends' meeting house, the day we got thither, and two more the first-day following,—all to good satisfaction: many people of the town attended, for whose welfare I felt a strong engagement of mind. The judge who had been applied to, as before mentioned, now declined seeing us, concluding he had not power to do any thing for us, as we were informed. So the sheriff brought us before the president, who asked me if I was convinced of my error in not taking up arms to fight for my country. I told him I had not seen it to be an error, and therefore could not acknowledge it to be such. He then said war was always lawful, and he could prove it from scripture. I told him if he would remove the New Testament from the Bible, and become an Old Testament man, he might do something. He replied he could prove war was lawful from the New Testament; but did not advance his proofs. He was kind to us, and put us under care of the continental agent before named, with liberty of the town in the day time for five days, until the council sat of course.

The 21st of the 7th month, we appeared before the president and council; but coming with our hats

on, it gave offence to some of the council, and I was thereupon asked, if that was the way I came before authority in the country where I lived. I told them I was from Pennsylvania, where it was not customary to demand hat honour; and that we did not come before them in contempt of authority; but as we believed that of uncovering the head was due to the Supreme Being, we could not therefore give it by way of honour to man. However, our hats were taken off by a porter and laid in the window. I gave them my certificate, which I told them would set forth my business in that country. The president read it out to them; but I do not remember that they said any thing to it. I answered the questions they asked me, and was preserved above the fear of man; being favoured with a degree of that boldness which is inseparable from innocence. Then we withdrew, and waiting till they were near breaking up, the president appointed us to come to his house at a certain hour, which we did, and he informed us that the council would not join him in doing any thing for our release. I thought there appeared a disposition in him to have us set at liberty; but he said he could not do it without the council. I told him they had no law to keep us any longer prisoners, for their law was banishment, and I thought it would be dispensing therewith, to keep us prisoners contrary to law, as much as it would be to set us at liberty. He then intimated that although banishment was according to the law, yet he thought that was too hard to inflict on us: after some further discourse, he seemed to consent that we might have the liberty of the limits of Bush river monthly meeting.

We set out for Bush river, and reached that place

the 26th of 7th mo. On first-day, the 27th, I attended Bush river meeting through much difficulty, having taken some cold, and being sore with riding, yet had a satisfactory time. Having now no hopes of being very soon released, a concern revived with me to visit the families belonging to that monthly meeting, which I laid before my friends at the close of their first-day meeting,—the monthly meeting being past before I came there—which proposal obtaining their concurrence, some Friends gave up to accompany me in the service, together with my companions, Achilles Douglas and Uriah Carson, before named. We set out therein on the 28th of the 7th month; and after some time my companions were both taken sick, and continued so a considerable time. I nevertheless proceeded, and before the 22d of the 10th month, I visited about one hundred and thirty families within the compass of that extensive monthly meeting, and attended their particular meetings as they came in course. I now heard that the assembly had passed an act for our release, and on the 24th, rode to the sheriff's house, who I found had received a pass for us the night before. He treated me with kindness; and taking leave of him, I returned to Bush river again, and on the 26th set out homewards with my companion Achilles Douglas, having been a prisoner six months, wanting two days. And although I had been so long detained, I felt my mind still engaged to visit the meetings of Friends in the old settled parts of North Carolina and Virginia; which I performed pretty fully, and returned to my habitation the 26th of 12th month, 1778, with a thankful and quiet mind.

JOSHUA BROWN.

FRIENDS' MISCELLANY.

No. 7.]

SECOND MONTH, 1837.

[Vol. IX.

SOME ACCOUNT

Of the Life and Travels of ROBERT WILLIS.

Taken from his Journal in MS.

My intent in leaving these memorials behind me, is, that others may see how the Lord led me through many close exercises, and thereby be encouraged to follow the blessed Guide that is always present to assist in every trying time, those that give up soul and body to his service. And as my services have been more singular and particular than some others of late, I am desirous the following account should be made public, if I hold out to the end.

As it has been usual for those who have left behind them an account of their labours in the work of the gospel, to mention somewhat of their lineage and beginnings, it may not be amiss for me to say, I was born near Elizabethtown, in East Jersey, about the year 1713. My father's name was Wm. Willis, who took to wife Hannah, the daughter of John Pass. My father's birth-place was Old England, and my mother's, New England. They were married in Elizabethtown; but whether they were born in membership with Friends, is uncertain.—Nevertheless, they had a regard for the truth as professed by us, and attended our meetings; being, as far as I can remember, and am informed, sober and well-minded, and of good account among their neighbours.

My mother dying when I was young, and my father, by reason of indisposition of body, being rendered incapable of a proper attention to his business, I was put out to a farmer in the neighbouring country, with whom I served the chief of my time until I was twenty-one years of age; and whilst I was apprentice, was prone to the follies and vanities attendant upon unguarded youth. Nevertheless, the most Holy One was not wanting frequently to stretch forth the hand of his divine love, to check me for those things which were inconsistent with his blessed will; and by his secret reproofs and admonitions, convinced me thereof, and gave me at times to feel as a foretaste, a degree of that sweetness which flows from him, the author and fountain of all good. Thus were his dealings with me; yet for want of adhering as strictly as I ought, I was at times drawn off from following my heavenly Guide, who would have led me as by the pillar of fire, safely through the dangerous wilderness of youthful life.

During the time of my apprenticeship, many sore and grievous trials were my allotment, under a hard master; which led me, when but a little boy, frequently to retire into the woods and remote places, to pour out the anguish of a heart overwhelmed with deep distress. Since which, I have had, with awful gratitude, to trace the arm of Omnipotence in those days of my pilgrimage, when stripped of all outward comforts,—even that power which preserved me in a degree of patience and faith, at times, to lean upon him who was secretly working my deliverance from all bondage.

Thus much I thought I was free to leave on this subject, as a memorial, amongst many others, of his

unspeakable mercy and watchful care; and as an encouragement to others to trust in Him, who is alone able to deliver out of all difficulties.

After I was free from my servitude, I took it into my mind to learn the business of a carpenter, and accordingly went to live with one of that calling. I soon acquired a sufficient knowledge to enable me to follow that business,—which I did afterwards for a living, working about in different parts of the country. About this time, my life and conversation not being so guarded as was needful, I had like to have been drawn to engage in the service of the king in an expedition that was going on against the island of Cuba. But through the wonderful kindness of my great Benefactor, I was, by an inward influence of his heavenly providence, preserved therefrom.

Not long after this, I found a disposition to change my condition in life, and accordingly took to wife Jane Carpenter, a young woman soberly educated in the way of the Presbyterians: with her I attended their places of worship for the space of about two years. But the workings and turnings of the Eternal Hand, being fresh with me, I found myself not easy to remain amongst them; and being desirous to find that way in which I could serve the Lord with the greatest ease and peace to my mind, I absented from them, and went sometimes to the meeting of the Anabaptists, being invited thereto by some of the members of that society; but I could not remain with them, finding that here was not to be the place of my rest, as to communion with the church on earth, with which I travailed to be united. Not but that there might be honest souls amongst them; but it standing thus with me, and the condition of

my soul being somewhat like that of the dove let out of the ark, I went now to try the meetings of Friends; of which before (through the influence of those with whom I dwelt) I had entertained but a slight opinion, apprehending them to be a simple, deluded people. Thus far was I separated from them in my mind; but the influence and operations of immortal sweetness being yet in my heart, I went, as I have just said, to try how I should fare with them. And here I can say (without any enmity, prejudice, or dislike, to any sect or society) the first meeting of theirs which I attended, was such an one to me, as I think I shall not forget; and it sunk powerfully into my heart, that this was the way for me to walk in. From this time I found my mind strongly united with Friends, apprehending their principles, which I pondered in my mind, to be the most rational, and consistent with scripture authority, and the spirituality of the gospel. I therefore diligently attended their meetings, and found therein the enjoyment of that presence and peace which consoles and refreshes the weary soul. Nevertheless I was not without my trials and afflictions, for the enemy of my peace so far wrought upon me through the subtilty of his evil spirit, as almost to persuade me to give out striving any further. Thus was I under a heavy cloud, mourning and distressed, as between two opinions, whether to go forward or not, till one day walking pensive and sorrowful in a wood, a language of this kind ran through my soul: "The same path has been trod by thy brethren." After this the cloud was removed, my spirit was again revived, and I went on my way rejoicing, and giving God thanks, who had been thus mercifully pleased to

deal with me, and deliver me from the paw of the dragon.

Not long after this, I applied to Friends, in order to be joined in religious fellowship with them; and afterward attended one of their monthly meetings, when a Friend of the meeting stood up, and informed me that I was received, and that I now stood as upon my good behaviour; telling me that if I walked answerable to my profession, I should do well; but that if I walked contrary thereto, I should be disowned. This was as a watchword, coming pretty close to me in one of the first meetings for business which I attended, yet it was productive of a good effect, putting me upon a strict guard, lest through any misconduct I should forfeit the fellowship of God's spirit, and of those my friends with whom I had requested to be united.

My wife, who heretofore strictly attended the worship of the Presbyterians, went now sometimes to the meetings of Friends; and being present at one, wherein a woman Friend, a stranger, who came to visit us, had to bear a living, powerful, and convincing testimony, it made such impression on her mind, that she was henceforth drawn towards Friends, and united in her mind to their principles, and the spirit that reigned amongst them; and soon after, applied to be received into membership with us, which was accordingly done.

About this time I found my mind more closely affected with the operations of the power of God, working in me towards my furtherance and establishment in the way of regeneration and redemption. This I clearly saw required close obedience to the manifestations of divine light in my heart, which I thought

at times I heard like a voice saying unto me, "I have something for thee to do." This brought me into deep thoughtfulness, and close exercise of spirit, both in meetings and out;—it being hard work to give up to what I apprehended, and was convinced, was hereby pointed out of the Lord for me,—still putting off for a considerable time; yet I could not get from under the weight of the burden, which at length grew so heavy that it seemed as though I could scarcely live under it. And finding my soul's peace highly concerned, and that there was no other way of obtaining it, but by obedience, I was at length constrained, thro' the love of Christ, to open my mouth in the public assemblies, tho' much in the cross to my own will. The first time I appeared in this manner, was at a meeting called Plainfield,—the words I had to deliver being but few, as followeth; "Friends, stand fast in the faith." After I had delivered these expressions, I found great ease and peace in my mind, which is the reward the Lord bestows upon the obedient, tho' it be but *in a little*. A friend, after the meeting, told me I had been faithful. But I was not always to dwell in the mount; for I was soon deprived of this heavenly comfort,—the adversary tempting me to believe I was under a delusion, so that I was greatly distressed, and my peace seemed to be withdrawn; the heavens appearing as it were brass, impenetrable. Nevertheless, the Lord who rideth as in the whirlwind, and maketh the clouds his chariots of conveyance to his people, was pleased in his own due and appointed time, by the appearance of his brightness, to dispel the darkness that covered my soul, and my mind was again restored into that peace of which I have spoken; and I was

afresh engaged, under deep reverence and humble thankfulness to the High and Holy One, to open my mouth in the congregations of my brethren, which was attended with the divine presence, and was indeed to me a tendering time.

Thus, having been baptized as into death and the pit, I was experimentally made to sympathize with the afflicted travellers and faithful soldiers in the Lamb's warfare; and the concern and weight of the word of the Lord still resting with me, and his immortal sweetness attending my spirit, I found at times draughts to visit some of the meetings adjacent to the place of my residence, wherein I was favoured, as well as in many other visits which I made up and down, till the year 1758, when I set out to visit Friends to the eastward. At Purchase Quarterly meeting, I met with our worthy friend Wm. Reckitt, from Old England, and concluded to join in company with him, as he was then on his journey to visit Friends in New England. This visit took me five months, in which I attended one hundred and eighteen meetings. After my return, I continued at and about home, for near a year and a half, and laboured in my vocation of a carpenter, and was much indisposed in health a great part of this time.

My dear wife, being a weakly woman, departed this life in the year 1759, leaving me afflicted with a disorder, which brought me very low, both in body and estate. In this distressing situation, Friends advised me to put out my children, and to sell such a part of my effects as might be sufficient to pay my debts, the doctor's bill in particular being considerable, besides other demands, which involved me in difficulty; to which I readily assented. I broke up

housekeeping, and made my home at Joseph Shotwell's, in Rahway: one of my children being before put apprentice in New York, the other two were placed amongst Friends. Soon after, being clear in my outward affairs, and somewhat better as to my health, I laid a concern before our monthly meeting to visit Friends in the southern provinces. Being weak, and obliged to travel slow on this journey, I was gone about thirteen months. By computation, I travelled 4946 miles. The Lord of the harvest was graciously pleased to strengthen me, and carry me through, mercifully favouring me every way.

On my return, I was thoughtful about what I should do for my outward support. Not being able to work at my trade, and the thought of living an idle, inactive life, being painful, I was much straitened; for it was my earnest desire to be engaged in some honest employment which would support me, and yet leave me at liberty to obey the pointings of my great Master, wheresoever he should be pleased to send me. It was about this time, as a friend was looking into the life of Thos. Ellwood, a passage occurred in which he mentioned that he had been engaged in knitting nets while in prison. This put me upon deliberating whether the same calling might not prove the means of my support. The thought was pleasant, and as I kept single to the Lord, way seemed to open: so I was encouraged to begin, and in time, found it to answer well.—Friends were kind and helpful to me,—so that in process of time, I was enabled by my earnings to buy a horse to travel on, (not having one of my own before,) besides otherwise contributing to my support. And herein I had renewed cause of thankful-

ness to the source of every comfort, who had thus opened a way for me where there seemed to be no way, and graciously sustained me through sickness and many trials. And in my little labours of knitting, both day and night, I have been many times sweetly comforted in the reflection, that the Lord had blessed my toil, and when I wanted to buy a pair of shoes, or cloth for a coat, or other necessities, I was enabled to do it; often having to remember the ancient declaration,—that “the barrel of meal wasted not, neither did the cruise of oil fail.” *

A concern came on my mind to visit Friends to the eastward again, and my friends encouraged me in the undertaking; accordingly I set out on this journey in the 9th mo. 1761. While from home I received information of the death of my son in New York; which was very hard and trying to me.—He was a very hopeful child, seeming often to be thoughtful about his latter end and well-being, altho’ he was but about twelve years and six months old. In the 3rd mo. 1762, I returned home. Soon after which, I attended the general Spring meeting in Philadelphia; then visited most of the families belonging to our monthly meeting and Shrewsbury; and also attended the Yearly Meeting at Flushing. After this, feeling my mind drawn to visit Friends’ families in Philadelphia, I laboured therein as abillity was afforded, to persuade and stir up the people, and provoke them to love and good works. This visit took me about sixteen months, being engaged to attend nearly all the religious meetings in the city during the time, and sometimes taking short tours

* The subsequent account of Robert Willis’s Travels, has been abridged from his original MS.

into the country, to Quarterly, monthly, and particular meetings, and visiting a few families out of town. Notwithstanding the near trials I met with, and my diligent application to the service, I was enabled, through Divine goodness, to perform it to my comfort and solid satisfaction. I visited about five hundred and fifty families in town, besides those in the country.

In the 5th mo. 1764, I left home in order to visit Friends in New England. I was at the Yearly Meeting held at Flushing, on Long Island; also the Yearly Meeting of Rhode Island, held at Portsmouth. Truth seemed at a low ebb in the minds of many here, yet I had very good meetings, and the Lord was pleased to own us. I visited Friends in their meetings in New England, generally, and also most of their families; having religious opportunities with about nine hundred and fifty particular families—and returned home in the 12th month, 1765, with the sweet reward of peace in my own bosom.

The next year, a concern came on me to visit the meetings westward. I went to those near the sea shore as far as Egg-harbour, and then through West Jersey, and northward to the Great Meadows,—thence to Kingwood, Crosswicks, and Burlington. Here I crossed the river Delaware to Bristol, and went to James Thornton's, at Byberry, where I felt easy in mind, he being a useful Friend, and his wife a sober woman. I then went to Abington and Philadelphia, and thence to visit meetings in Chester county, and southward to Mother-kill, in Delaware state, and also the Eastern Shore of Maryland. Then crossing Susquehanna, I went to Deer creek, and so forwards to Virginia, and back through Maryland

and Pennsylvania; and returned home in the 4th month, 1767. After continuing there some time, it was in my mind to visit Friends' families about Shrewsbury. So I went thither, and Friends were very kind, and free in assisting me in the work.— Charles Brookes, who was once a soldier in the army, but became convinced of the blessed Truth, and enlisted under Christ's banner, went with me one day. He appears to walk in the light of the Lamb, and I believe if he keeps his place, will be a useful member of society. After my return home, with the good liking and unity of Friends, I visited the families of our monthly meeting, being at Woodbridge, Rahway, Plainfield, and Mendham; and the Lord was pleased in many places to open the spring of life, and prosper his work.

In the 8th mo. 1767, Friends granted me a certificate to make a visit within New York government. First, I went to Long Island, and then to Purchase, Oblong, and other places on the main,—visiting Friends in their families, as my way opened; and feeling at times renewed encouragement to labour in the Lord's work, as he was pleased to lead and qualify me for his service.

Having for several years past had a concern resting on my mind to visit the Friends and brethren in Europe, I proposed it to Friends for their concurrence; and obtained certificates from the monthly and Quarterly meetings, and the general Spring meeting at Philadelphia. In the 10th mo. 1770, I took shipping at Chester. On our passage over sea, we had storm after storm, and at times seemed in much jeopardy; but I could rely on the delivering hand of the Almighty—and we got safe into Ports-

mouth; from whence I took postchaise for London, about seventy miles, where I arrived the 18th of 11th month, and was kindly received by John Eliot, at Bartholomew Close. Here I continued a short time in a poor state of mind; but the Lord was mercifully pleased to open my way, and I had good satisfaction in several meetings in the city, and in the neighbourhood of it. I also visited several families of Friends, where we were eminently favoured with the Lord's presence. The evening meeting, held during the winter at Grace-church street, is a very thronged meeting, attended by a great many not of our society, some of whom are sober, seeking, well inclined persons. There seems to continue some remains of the same blessed truth in the hearts of a remnant, as was formerly.

Having bought a horse, I set out from London the 22d of 12th mo. 1770, and went to Chelmsford, where I lodged at my valuable friend John Griffith's. I attended both their meetings on first-day, which were much favoured with the Divine presence.— Here I stayed a few days, and visited some families, in which we were refreshed together in the Lord; then went to Witham and Coggeshall, and on the 29th was at their general meeting at Stebbing, which was heavy and exercising; some living too much out of the fear of the Lord; yet I thought there was a few honest-hearted Friends living hereaway. On the 4th of 1st mo. 1771, I had a pretty good meeting at Bardfield, and lodged at Edmund Rack's, whose mother is a public Friend; next day was at the general meeting at Caln, where I had pretty hard labour, which I hope was of service to individuals; and in the evening was at a crowded meeting for

the town's people at Halsted—they seemed very attentive to hear the gospel preached, and were well pleased with the meeting. I also had a pretty good time at the monthly meeting at Kelvedon; but at the week-day meeting at Colchester, I sat in great poverty of spirit, having little to say amongst them.— Here I lodged at my kind friend John Kendal's, and visited several families to satisfaction. I was also at their first-day meetings, both favoured in a good degree; then went to Dykes Alexander's, at Needham, and on the 18th, had a refreshing meeting at Leicester Abbey—thence to Beccles, where things seemed to be at a low ebb, yet I was favoured to leave what was on my mind, and I hope it will be of service. From this place I went to Yarmouth, where I had a heavenly meeting; and next day had a long journey to Norwich, where I continued about a week, attending meetings and visiting families.— My friend Joseph Phipps was mostly with me in these labours, and took me to visit the widows and fatherless, and those in affliction; and his company was of service to me, for I came to this city under great discouragement in my mind, being often subject to lowness of spirits since I was a lad, especially since I began to labour in the Lord's field. Oh! how my soul, after it has been as in Jordan several days, hath seen truth arise, and its enemies fall before it. Then hard things are made easy, and bitter things sweet.

From hence I went to North Walsham, and lodged at John Ransom's: he and his wife are sober friends, and they have a pretty flock of plain children, which I was glad to see; there being many in England too gay for Friends, the sight of which many times af-

fectured my heart with sorrow. I understand his father was a valuable public Friend, who travelled much in the service of the gospel. At the monthly meeting at Wells, I was favoured with the help of truth in clearing my mind, and there seemed to be a brotherly labour and condescension among them. I produced my certificates, but Friends told me they had heard my best certificate; and I looked upon it to be a mercy from the Almighty that I was of some use among them.

On the 7th of 2d month, I rode to Wareham, and had an evening meeting. My dear friend Hannah Broughton, appeared in testimony after me, and told the people I had spoken to their states. She is a Friend in good esteem. This I took to be a confirmation that I was in the Lord's service, being an entire stranger to the people. I went thence to Lynn, and was at two meetings on first-day, and was silent at both. The 13th, I returned to Norwich to attend the burial of Elizabeth Oxley, whom I visited in her illness when here before. She appeared in a heavenly frame of mind, though not long before she had inclined to gayety; but it seems as if Truth had done great things for her. A large number of Friends and other people, attended the funeral, truth got the dominion, and our hearts were tendered on this solemn occasion. In the evening, I paid her husband and children a visit, when the Lord humbled our hearts, and united our spirits. Magnified be his great name forever.

On the 20th, I came to Bury, where I had an open time in the family of my kind friend Richard Brewster, he being a valuable friend in the ministry; had also another heavenly opportunity at my friend Sa-

muel Scott's, who is also in the ministry. Next day had a meeting here, where the current of life ran plentifully among us, to the replenishing our poor thirsty souls. This memorable day seemed like a fresh visitation from heaven. May we take the advice of our blessed Lord to his poor disciples when he had plentifully fed them, to "gather up the fragments that nothing be lost." To the Lord be ascribed thanksgiving and praise, for he is eternally worthy thereof! but we are unworthy of the favours we daily receive, both spiritually and temporally, from his bountiful hand.

22d. Went to Thetford, and had a meeting among some poor honest Friends, and it was a very comfortable, confirming meeting to our poor souls; for I thought that the Rock that followed Israel of old, was amongst us; and while we have this Rock on our side; we cannot stumble, because it is unchangeable and dont move. 26th. Had an evening meeting at Swansea, where our souls were refreshed with inward support, which is the best support we can have in this troublesome world. At Haddenham, had a meeting made up very much of other people, which was pretty quiet, and I sat silent with them. It is often my case to sit in silence, and many times I have thought it was a favour that I was preserved from being drawn out in words by the expectations of the people.

3d mo. 1st. Had an evening meeting at Littleport, to good satisfaction, several hearts being open to receive the glad tidings of the gospel. In this town there was but one family of Friends. After this, I was at Downham, Wisbeach, and Warbays, where the Lord helped me to labour, I hope, successfully

among the people; a few of them, I believe, lived near the kingdom of God, with whom my soul was nearly united. Next day was at a meeting at Ramsey, and the Lord was pleased to break the bread of life amongst us, whereby his poor servants were encouraged to labour, under many trials, in his field.

My dear friend, Isaac Gray, met me here, and took me to visit several families. I have often thought these family visits were of service, not only in sympathizing with the afflicted and honest-hearted; but also in stirring up the careless to more faithfulness. I was told my service was adapted to their several states and conditions in these family visits. The next first-day had a meeting at Huntingdon, which was dull and heavy; there being more death felt than life. I thought some were too much at ease in Zion, and trusting in the mountains of Samaria; yet I hope a little remnant was preserved in the Lord's holy fear. I also visited several Friends' families in the town of Godmanchester, where the Lord owned us with his divine presence, to our mutual edification. After which, I went to Bythorn, and thence to the general meeting at Wellingborough, where I had a painful, exercising time. It seemed to me, that the world and the things thereof, had put out the Lord's candle, which used to shine upon the heads of that meeting, and the spring was dried up for want of more faithfulness. I understood it was a lively meeting formerly; and there are yet a few honest-hearted Friends hereaway, and the Lord would raise up many more to be useful members, if there was but faithfulness to the impulse every one feels in their own hearts. Samuel Nottingham used to belong to this meeting; but is now

settled in America, and has good service there. This evening I went to Geddington, and was at a good meeting, where the glad tidings of the gospel were preached freely, and I hope we were thankful for a fresh supply from the Fountain head, which never fails to the thirsty soul. I lodged at William Dodson's; and next day had a good meeting at Kettering, a few miles from thence.

19th. Had a meeting at Northampton; the earth and the air seemed to prevail to the hindrance of the Lord's work amongst them; yet towards the conclusion, Truth seemed to arise, and gave me strength to ease my mind, and I believe some were refreshed; so I returned the praise to the Lord, to whom it belongs now and forever. I then attended several meetings in Rutland and Leicestershire, and came to Harts-hill, where was a large boarding school, kept by Richard Atkins; both he and his wife are very honest Friends. From this hill I saw Drayton-in-the-Clay, where that memorable Friend, George Fox, was born. I went from this place to Coventry, and attended two meetings on first-day, but had nothing to deliver by way of testimony.

1st of 4th mo. I went to Birmingham, and next day had a pretty open meeting with Friends and other people,—the Lord's humbling power was felt, and our hearts were tendered together. The 3d, I had a good meeting at Warwick; the Lord was pleased to lift up the light of his countenance upon us, to the help and support of our poor weary souls. My mind hath often been heavily laden as I have passed through these counties, and at times almost ready to look back; but I remembered Lot's wife. Here lived formerly William Dewsbury, one of the

sons of the morning: he belonged to this meeting. Passing on into Oxford and Buckinghamshire, I had a laborious meeting at Amersham; also one at Wycomb, much favoured; another at Jordan's, which was hard and exercising—so to a small meeting at Alban's, and thence into Bedfordshire. At Hitchin my friend Samuel Spavold joined with me in visiting a few meetings, and we parted at Ware. From thence, I came to London, where the Yearly Meeting began, 5th mo. 20th. Divers weighty Friends from sundry parts of this nation, also from Ireland, attended as representatives, and I thought we were favoured in the several sittings thereof with the Lord's divine power and presence, enabling us to transact the affairs of the church in much love and concord, and to mutual edification. It ended the 27th, when I went to Tottenham, and then into Lincolnshire. In this county the meetings are generally small. At Wainfleet, belonged Wm. Reckitt, who paid two religious visits to America, very agreeably: he is lately deceased. I visited his family, where I had a pretty good time; and next day was at a meeting at Leek, where I thought a fresh visitation was extended to us, and I hope we were thankful to the Giver of every good and perfect gift. The last meeting I was at in this country, was the Quarterly meeting at Lincoln. From this I went to Hull, and to the Quarterly meeting at York. Here I lodged at my valuable friend William Tuke's, where I met with my dear countrymen, Wm. Hunt and Thomas Thornburgh, from North Carolina, who landed in London a few days before. The sight of them was a great comfort to me. They came on a religious visit to Europe, and had good service here.

From hence I went to Thornton-in-the-Clay, and had a meeting, and we were greatly favoured with the Lord's heart-melting power, which seemed like a fresh visitation to several of us. Had a satisfactory meeting at Hutton-in-the-Hole, where that worthy Friend John Richardson, lived and died. Lodged two nights at Wm. Roundtree's, he being an honest-hearted Friend, and his wife a sober woman: they had several fine children, and I was refreshed inwardly and outwardly—we had some heavenly conversation together.

Next day was at Pickering meeting, and the day following at Malton, where we were favoured to sit under the banner of truth, and light and life were felt in several of our hearts. The 14th of 7th mo. was at Scarborough, and then to Whitby, and was at their meeting, which turned out a good one beyond expectation, for I thought they were too much in the earth and air here, many being two superfluous for our profession. I understood several of other societies inclined to attend their meetings; but they said, they could not tell what to make of the Quaker's grandeur. It's a great pity any under our profession should be stumbling blocks in the way of others.

Having had meetings in several parts of Durham, on the 8th of 8th mo. I went to Newcastle, where, at their week-day meeting, we were refreshed together; and I had a comfortable time with a family in affliction. I lodged at Kenton, and set out from thence, a long road, towards Scotland, in company with my friend James King. At Kelso, I met with William Hunt and Thomas Thornburgh, we having agreed at York to travel through Scotland together. The next night we got to Edinburgh, and the day

following had a meeting; then went to Kilcardy, Dundee, and Aberdeen. Here we had a meeting with a few Friends and other people; some behaved rudely, others were tender, especially a woman not of our society; we visited her and her family, and she seemed much humbled. It seemed encouragement for us to labour among a loose, unsteady people, to find a few tender-hearted ones among them. Next day had a good meeting at Ury, and lodged at Robert Barclay's, who is of the family of that worthy Friend who wrote the Apology, and lived in the same house. There are but few Friends belonging to said meeting. We also had meetings at Montrose, Perth, and Sterling, and then at Glasgow, where there is a large meeting house, and only two Friends living in the town. We then rode back to Edinburgh, and had a heavy meeting with the few Friends there.

I may remark, that the meetings in this nation are generally small, and a great distance apart; and I often thought it was a great favour from the Almighty, that we were preserved in these long journeys; feeling the Lord's power to sustain us, and keep our heads above water, under many close trials; and we have been supported so far under them all. William and Thomas parted from me here, and went towards England, but I stayed a few days longer, visiting a few Friends and friendly people.

9th mo. 1st. I set out for England, and rode near ninety miles to Souport in Cumberland. In several opportunities, both public meetings and in Friends' families hereaway, the Lord tendered and refreshed our hearts together, with his heavenly presence.— At Wigton, the Lord gave me a testimony to sound

against pride and grandeur, and the love of the world: many of the people were walking in the fashions thereof, instead of taking our blessed Lord for an example, who was plain, meek, humble, and lowly in heart, and wore a seamless garment. From a meeting at Broughton, I went to John Hall's, whose wife Alice Hall, laboured in the work of the gospel in America, and laid down her life in peace, in the city of Philadelphia. I was comforted to see her sober children. After a meeting at Isell, I travelled through much rain to my kind friend John Simpson's; he and Mary his wife, are both in the ministry; and their house and hearts were open to receive me, a poor pilgrim. My valuable friends Isaac and Rachel Wilson, met me at Crook, which was a strength to me.

10th mo. 13th. I went to the meeting at Swarthmore, where our hearts were united in the heavenly fellowship. This meeting house was built by that eminent servant of the Lord, George Fox, who belonged to said meeting, and his memory still lives in the hearts of many here and elsewhere. Thence I went to Preston Patrick, where I was kindly received by my friends, George and Jane Crossfield. Jane paid a very acceptable visit to Friends in America, about ten years ago. After a meeting here to good satisfaction, I went to see Thomas Gawthrop and family. He has visited America three times.—His last visit seemed principally to those who held slaves, which he looked upon to be an unchristian practice; and he laboured in order that they might be set free. I believe his service had a good effect on some.

Coming to Kendal, I lodged at Isaac and Rachel

Wilson's—she having returned from America, about a year before I set out from thence, we had some agreeable conversation about Friends there. Her service was extraordinary, especially among other people, who flocked much in order to hear her, and meetings where she was, were generally crowded.

Having been at divers meetings in Yorkshire, on the 24th of 11th mo., I went to Lancaster, and was at both their meetings on first-day, but had little to say in either of them. Afterwards, had a meeting appointed for the town's people, and through the Lord's mercy, I now got pretty easy of a burden which had been on my mind for some time past.— Attended some other meetings, and then went to Liverpool, where I was kindly received by William Rathbone and his wife, who are valuable Friends. Had a heavenly meeting in their meeting house, where we were bowed under an awful sense of the Lord's goodness extended afresh to us this day; thence went to Warrington meeting, and to see my worthy friend Samuel Fothergill, who was indisposed, and seemed patiently resigned to the Lord's will. Next day, rode to Manchester, and lodged at John Routh's, whose sister, Sarah Taylor, lives with him, and is a Friend in the ministry. Was at two meetings here on first-day, then went to Oldham, Bolton, and divers other meetings in Yorkshire, and then into Derbyshire.

1st month 24th, 1772. I rode to Nottingham, and lodged at John Storer's: was at two meetings there on first-day, and had some refreshing opportunities in several families of Friends. 5th of 2nd mo. Had a meeting at Monyash, where John Gratton formerly belonged; then rode to Macclesfield, and return-

ed to Warrington to my friend Samuel Fothergill's: he was still in a poor state of health, and not expected to recover, so I took my last leave of him. Then went into Shropshire, Worcestershire, Gloucestershire, and Wales. I found in Wales, as well as in other places, great openness to hear testimonies.— Crossing the Severn, I went thence to Bristol, and so into Wiltshire, and in the 6th month, came to London, in order to attend the Yearly Meeting.— Here I met with my esteemed friends Wm. Hunt, Thomas Thornburgh, John Woolman, Samuel Emmlen, Sarah and Deborah Morris, and many others that I had been acquainted with in this nation. In the divers sittings of the Yearly Meeting, the Lord favoured us with the assistance of his holy spirit. It was a large meeting, and ended well. On the 16th, I took coach for Warrington, and next day attended the funeral of our dear friend Samuel Fothergill. Then went to Liverpool, where I took shipping for Ireland, and arrived in Dublin the 24th of 6th mo.

I was near a week in Dublin, and visited many of the families of Friends there: tho' I was much tried with great leanness of soul, yet had some satisfactory opportunities. I then set out for the north, and visited all the particular meetings, and several of the monthly meetings in the nation, and returned to Dublin in the 10th month. There I attended the Half-year's meeting, and my dear friends gave me a good certificate, signifying their unity with me in visiting the nation; but not finding myself clear, and apprehending the Lord had a work for me to do, to visit particular families in divers places, I resigned all to his will, being favoured at times to hear a voice in my heart, "be thou faithful until

death, and thou shalt be crowned with righteousness." The road for me to go seemed westward, and I visited several families in Edenderry and thereaway, and in King and Queen's counties, and the province of Munster, attending meetings as they came in course. After which, I visited families in the city of Cork, there being about eighty families of Friends in this place, and the Lord was pleased to own us, and I was told the states of families were severally spoken to. I was accompanied by James Doyle, John Davis, Abraham Abell, and Joseph Garrett. Afterwards I visited Friends at Waterford, Ballitore, and various other places, the Lord graciously helping me through several hundred family visits, and giving me many blessed meetings in the nation, and preserving me in health both of body and mind.

4th month, 29th. I came to Dublin to attend the national Half-year meeting. In it we were favoured with the Lord's tendering power. Here, as well as in several other places, I was obliged to mention the pride and grandeur, which too much prevails in the world, to the hurt of our society, as well as others. Having a great desire to go to Old England again, I hoped to get clear of a concern to go again into the north; but it seemed like going against the point of a sword; so I gave up to the requirings of the Lord, and then I had great peace of mind. I left Dublin with a good deal of comfort of heart, being very desirous to be fully clear of every place where I came, that I might leave the nation in peace. In some places, I was shut up, and had nothing to say, but as I was patient in great poverty, the Lord was pleased to raise the spring of life again in my heart.

I thought, at times, as I sat in meetings and families, I was more concerned for the people than myself, that they might be favoured with heavenly satisfaction. The Lord gave me strength of body and mind to continue to the end of this visit to families in the north, and I came to Dublin again the 4th of 8th month. After staying there a few days, I went to Edenderry, Ballitore, Carlow, Clonmel, and Waterford, taking leave of Friends in the love of the gospel. Then finding myself easy to leave the nation, where I had laboured for about fifteen months, I embarked in a brig for Bristol. The Lord was pleased to give us a good passage, and I was greatly comforted in mind, in thinking on the Lord's mercies, and his enabling me to endure to the end of this long visit to Ireland. I found, in many places, the rich people lived very luxuriously, not only in eating, but in the use of abundance of wine and other strong liquors; and likewise in their grandeur and superfluity of dress. The like things I have also met with in other places; and believe them to be a hindrance of the Lord's work going forward. But I met with some kind honest-hearted Friends in Ireland, who sympathized with me in my exercises.

I continued in Bristol about a week, visiting Friends' meetings and some particular families, and then set out to visit the western parts of this nation, passing thro' Somerset, Devonshire, Cornwall, and Dorsetshire; and then returned to Bristol, having a concern on my mind to visit the families of Friends in that city. In this visit, my labour was close against a spirit of pride, arrogancy, and worldly mindedness, and also against going out of the society in marriage. The number of families I visited

was upwards of two hundred. My service there ended the 12th of 1st month, 1774. I then visited Friends in Hampshire, Wilts, and other places, and returned to London on the 13th of 2d mo. Pretty soon after, a concern came upon me to visit the particular families of Friends there, and I began in Westminster monthly meeting; afterwards visited those of Grace-church Street, and Horslydown.—The latter I finished the 6th of 5th month. In the three meetings above mentioned, I visited about three hundred families, which is supposed to be about half the families of Friends in London. The Yearly Meeting began the 21st,—it was large, solemn, and much favoured with the power of truth. I acquainted Friends that I believed my visit to Europe was almost accomplished, and requested a certificate, which they readily granted. The 5th of 7th month, I parted with several of my dear friends in London, and went by coach to Gravesend, where I embarked for America. We got along to my admiration, over the mighty ocean, and I landed in New York in seven weeks and three days from the Downs. After staying a few days in New York, I returned home to my good friend Joseph Shotwell's, after an absence of about four years.

I continued pretty much at home, except visiting Friends in Philadelphia, and some meetings in Jersey, following my former business of knitting nets for house use and fishing; these I had opportunity to dispose of as I went from place to place, without interruption to my religious engagements, in Pennsylvania, New Jersey, and New York governments; and in the mean time endeavoured to observe the motion of Truth, so as not to neglect any service unto which the Lord called me.

About this time I felt drawings in my mind to visit the families belonging to our Quarterly meeting, and had the company of my friend Joseph Shotwell, through great part of the service. Our minds being frequently favoured with the spring of life, we were enabled, I believe, to labour successfully.

Feeling my mind drawn, through the motions of Truth, to visit Friends eastward, I left home with the unity of my friends the 18th of 7th month, 1775, and attended a meeting in New York, then went to Long Island, and from thence to the Quarterly meeting at Harrison's Purchase. I also visited those who were afflicted either in body or mind, being made a sympathizer with such, and was favoured to administer to their comfort and my own satisfaction. — The 16th of 8th month, I was at the meeting at Nine Partners; then visited several back meetings, as Saratoga, Danby, and Queensbury. Then returned to Nine Partners, and from thence to Oblong. From this place, I set out for Uxbridge, in New England, it being computed to be about one hundred and fifty miles, and no Friends on the way, except a few at New Milford, in Connecticut. The first Friend's house we came to was Jacob Aldrich's, and we were at a refreshing meeting at Uxbridge. Then went to Bolton, Lynn, Salem, and Smithfield. After meeting there, I went to Providence, and lodged at Moses Brown's, who, with his family, were convinced of the blessed truth a short time before, and are hopeful. The 1st of 10th month, I was at their meeting, which was pretty large. I treated much here upon the greatness and grandeur of the world, and the luxuriousness which corrupted the inhabitants of the earth, which I believed to be the cause of the present troubles prevailing in our land.

The 5th of 10th month, I went to Newport meeting, and I believe some of us were thankful in our hearts for the enjoyment of quietness; it being a boisterous time here, the king's ships laying opposite the town, and threatening to fire upon it; a number of armed men also being in the town to oppose them; so that people lived in great jeopardy, and some were moving their families and goods out, both by day and night. Even sober people were much alarmed; but there were several who had not freedom to move out of town, choosing rather to trust to Providence, and to rely upon him who said, "Lo, I am with you always, even to the end of the world." I continued here several days, visiting my afflicted friends, then went to Aponeganset, and attended the Quarterly meeting for Rhode Island. The 14th, I went over to Nantucket, and staid on the island near a month, visiting meetings and families. I was favoured with the feeling of Divine life among them; for the commotions and difficulties prevailing in this land, seemed to have a good effect on many, who were more serious than heretofore, and I believe live nearer the kingdom. After I was clear of this place, I embarked in a vessel belonging to William Rotch, and landed at Bedford. Then went to Accushnet, Rochester, and the Quarterly meeting at Long-Plain. I also visited several particular families, which is usual for me, as Truth opens the way, in my travels.

Feeling there was something for me to do in the eastern parts of New England, in company with my esteemed friend Thomas Gawthrop, we went on visiting meetings, also several families, and the Lord was with us, and we were baptised together by his cementing power; so we returned with great com-

fort and satisfaction, having that peace which the true labourers have as a reward for their faithfulness. On my return, I visited Friends on Rhode Island again; then went to Swanzy and Westerly, where I saw my ancient friend Peter Davis, a very useful ministering Friend, almost ninety six years old.—He died soon afterwards, and is gone to reap the benefit of his labours.

The 6th of 3d mo. 1776, I set off for New Milford, and reached Dobson Wheeler's, where I had a meeting on first-day. Afterwards was at Peach-Pond, Purchase, and on Long Island, where I attended several meetings, and came home the 10th of the 4th month, accompanied by Joseph Delaplaine and Charles Brooks.

I continued much about home by reason of the contending armies, which made it difficult to travel. At our Yearly Meeting in Philadelphia, in the 9th month, we were much refreshed; for the Lord owned our assemblies. After this, I visited meetings at the Great Meadows, the Drowned Lands, Kingwood, and Shrewsbury, which was performed with difficulty, on account of the armies. I likewise visited several meetings in other parts of Jersey.

In 1777, I visited families at Shrewsbury, being accompanied in the service by my friend Joseph Shotwell, and sometimes by my respected friend Sarah Hampton, and I think we were in a good degree favoured throughout the visit.

In 1778, I had drawings in my mind to visit Friends in Jersey and some parts of Pennsylvania. Attended the Quarterly meeting at Crosswicks; then went along the sea coast from Shrewsbury to Cape May; and thence to Salem, Haddonfield, and Phila-

delphia, where I continued more than two weeks, visiting meetings and families; after which I returned home.

The Yearly Meeting at Philadelphia this year, was large, nothing hindering Friends from attending, which was not the case the year before, on account of the contending armies. In the 10th month, at our Quarterly meeting at Shrewsbury, a committee was chosen to join the Yearly Meeting's committee to endeavour after a reformation in the society, as it was judged a number under our name had gone to great lengths in superfluities of several kinds. I stayed at Shrewsbury till their monthly meeting, where a committee was chosen to join the Quarterly meeting's committee, and I went in company with them to visit several of the foremost families of Friends, to see how far they were clear of those disorders; and the Lord owned our service therein. I returned with Joseph Shotwell and wife and Sarah Hampton, to Rahway, where, and at Plainfield, we laboured some time, advising Friends to moderation and plainness, and steadily to attend their meetings in the Lord's fear. After this, I went with our friend John Sleeper, to Mendham, Amwell, and the Quarterly meeting at Crosswicks. I then went to Evesham, having drawings in my mind to visit the particular families within the verge of their monthly meeting. To those of Chester preparative meeting, I had the company of our friend John Lippincott; then proceeded to Upper Evesham, and was joined by Lawrence Webster, a valuable Friend of this place. Here are a number of hopeful young people, and two youngish women have lately appeared amongst them in the ministry. I then went to

Lower Evesham. Here I had the company of Thomas Evans and Wm. Rogers, valuable Friends of this place. I finished this service in the 3d mo. 1779, having visited within the verge of this monthly meeting two hundred and nineteen families.

Soon after, I engaged in a like concern at Burlington, accompanied by my friends William Jones, John Hoskins and wife, and Grace Buchanan. We visited fifty-four families; in most places we had blessed opportunities together, feeling truth to abound in our hearts. After this, I attended the monthly meetings at Evesham and Haddonfield, and thence to Joseph Kaighn's, near Cooper's ferry, and crossed over to Philadelphia, and attended the general spring meeting, where our hearts were much comforted together; Friends being advised that our moderation might appear to all men, and that we be not light and airy in our deportment. I returned home in the 4th month, and in the following month, set out with William Jones on a religious visit to Friends in New York government. We crossed King's ferry, and went to a fort occupied by the Americans, the commander of which forbid us to proceed, as we had no pass, but gave us leave to return home. He afterwards became more moderate, and desired us to lodge in the fort, which we did. A person went of his own accord to the general, and informed him of our circumstances, and he wrote to the captain to let us pass. We left the fort about sunrise, and that day reached Moses Quinby's, at North Castle.

After attending meetings at Harrison's Purchase, Shapagua, and Oblong, we set out for Long Island. On our way we passed through the king's troops, who asked us no questions, and were civil to us;

which we thought a favour, for we were not disposed to meddle with politics. We also passed unmolested through the continental army, except our being stopped at the fort before mentioned.

Coming to Long Island, we attended the Yearly Meeting there, which held two days; also, was at New York, and several meetings on the Island.— Then crossed to the main, and proceeded to Nine Partners; after which, crossing the North river, we had a meeting at David Sands's, at New Cornwall. He was then from home on a religious visit to the eastward, having a serviceable gift in the ministry. Several Friends who make up the meeting with himself, became members of our society by conviction. Then going to the Drowned Lands and Mendham, we came to Plainfield, where we parted, and I came home; having been out on this visit nearly two months.

In the 4th month, 1780, I joined the committee on the reformation, which service was owned by the Lord and blessed with peace to his servants. After being at Squan and Squankum, we renewed our labours at Rahway, Mendham, and Plainfield. I also visited meetings about Burlington, and in Bucks county, and was favoured in many opportunities I had with the afflicted. I was at the Falls Quarterly meeting in the 8th month, and also at the four monthly meetings belonging thereto. They were comfortable and strengthening to good Friends, much advice being communicated for Friends to be faithful, and not balk their testimony in these boisterous times; and particularly they were exhorted to distribute their spare apples among their poor neighbours, instead of distilling cider into spirits; which I thought was worthy of observation.

I was at the Yearly Meeting in Philadelphia in the 9th month, and also attended divers other meetings in Pennsylvania and West Jersey, and visited Friends' families in Philadelphia in company with David Sands and George Dillwyn; which appeared like a time of renewed visitation, more particularly to the youth; many of whose minds were opened by the key of David, and baptized into great tenderness. So that indeed the fields appeared white unto harvest, and a comfortable hope was raised in us, that many, by the operation of the Lord's refining power, would be gathered nigh unto himself, in this trying day, and become useful in his blessed hand. This visit was performed in about three months. The families in the northern district, were about one hundred and fifty in number; in the middle district, two hundred and twenty; and in the southern, one hundred and twenty; in all five hundred families, or near it, in that city.

I have now been for upwards of twenty years, without any constant abiding place, engaged in the love of the gospel, to visit many parts in Europe and America, and therein my service has been much in the visitation of Friends' families. And to the labours of love which the Lord hath been pleased to inspire, he hath added his blessing in many places; several of both sexes having received the Truth in the love of it, and been thereby engaged to come forward in a public testimony. For which I desire the Lord alone may have the praise, he having given me to feel that nothing is due to me, a poor unworthy creature.

From Philadelphia, I went to a meeting at Hadonfield, and thence to Aaron Wills's, in whose fa-

mily I had a refreshing time. Then attended the Quarterly and youth's meeting at Burlington; and hope a revival of the Lord's work has taken place among them. I returned home by Chesterfield, Princeton, and Plainfield. After which I continued to be employed in visiting neighbouring meetings and Friends, and at intervals, was engaged in knitting nets towards a livelihood, the proceeds of which added to my comfortable subsistence through the Lord's blessing.

In the 3d mo. 1781, I attended the Spring meeting in Philadelphia. It was a solemn good meeting; then came to Burlington with my beloved friend, Peter Worrall, whose house both here and at Lancaster, where he formerly resided, has been freely open to me upwards of twenty years. I continued here and hereaway several days, in which time I attended the monthly meeting at Burlington, where the affairs of truth were conducted to the Lord's honour. Then came to Plainfield, and at meeting there we had the company of my dear fellow labourer, Sarah Hampton, whose mouth was first opened in the ministry about the time of my going to Europe in 1770.

4th mo. 22d. I was again at Burlington meeting, which was larger than common, on account of the funeral of Elizabeth Johnson, an ancient Friend of that place. I then went to Old Springfield and Ancocas meetings. 9th of 5th month, attended Mount Holly monthly meeting, where I met with Warner Mifflin, on his way to the eastward; also, our friend Margaret Porter and her companion, John James, from Pennsylvania. It was a low time at first, but at length Truth prevailed, to the refreshment of the weary travellers, and we departed in peace.

Having spent a little time in Burlington, where I was assisted by my friend George Dillwyn, in writing some account of my travels; on the 11th of 6th month, I crossed over Delaware to Phineas Buckley's, the former dwelling of my good friend Ennion Williams, and had a profitable, open meeting at Bristol; also had some tendering opportunities in private families. This meeting is remarkable for not having had any public Friend belonging to it for many years, and yet being well attended, not only by its own members, but sometimes by those of other societies: whence, I hope many are induced to see the necessity of labouring for themselves, and waiting upon the Lord for immediate help and instruction. After this, I proceeded to the Falls, Middletown, and Horsham, and then to Philadelphia, Darby, and at several other meetings, till I came to Mother-kill and Three Runs, in Delaware. Then went to the Eastern Shore of Maryland, and on the 25th of 7th month, was at the Quarterly meeting at Third-haven; thence to Choptank and other meetings, and in the 8th month, crossed Susquehanna river to Deer Creek, in Maryland, and thence to Baltimore, Sandy Spring, and Bush Creek; afterwards visited Friends at Fairfax, Goose Creek, Centre, &c. I then returned to Philadelphia, and attended the Yearly Meeting in the 9th mo. It was a good meeting, being owned by the Master's presence, to our consolation and rejoicing.

After this journey, I remained about home for some weeks; then went to Burlington, Philadelphia, and divers meetings over Schuylkill, as far as Whiteclay Creek, London Grove, Lancaster, and thence to Reading, and Richland; and returned to Philadel-

phia. In the latter part of this journey, my friend Isaac Potts was with me; his company was serviceable and satisfactory. In the course of my travels, I was led to visit many Friends who were ancient, and so infirm as to be unable to attend meetings; and I believe those visits were serviceable, tending to their edification and encouragement.

In the 3d month, 1782, I was at the Half-year's meeting in Philadelphia, which was attended by divers faithful Friends from distant parts; and altho' it appeared to be a low time with the society, yet through the extension of heavenly regard, the affairs that came before the meeting were transacted to our comfort. I visited divers meetings in New Jersey this summer, and on my way to the Yearly Meeting in the 9th month, I tarried several days at Joseph Kaighn's, being poorly with the third-day ague; and using several medicines, in order, if it was the Lord's will, to break the disorder. Joseph being skilful in administering medicines, both he and his family were tender of me. I recovered so as to attend several sittings of the Yearly Meeting in Philadelphia, but was not able to attend them all. The sympathy of several dear friends was a great comfort to me in my confinement; and I had renewedly to believe that the duty of visiting each other in affliction is often owned, and rewarded with the incomes of peace by the universal Parent. When able to move abroad, I attended meetings in the city; and in a few weeks returned to Joseph Kaighn's, and thence to Shrewsbury to our Quarterly meeting. Here I met with my dear friend Sarah Hampton, who had just returned from a long journey into New England. I stayed in these parts near a month; then went to the Quar-

terly meeting at Chesterfield, and so to Cornell Stevenson's, where I rested several days; then attended the meeting at Old Springfield, where I was enabled to exercise my gift, and Providence owned us together.

2d of 12th month, I was at the monthly meeting at Burlington, and had a sitting at my dear friend Peter Worrall's, whose wife, Susanna, was unable to attend public meetings; her son, George Dillwyn and his wife being present, it was a season of renewed strength and encouragement. From Burlington I went to Ancocas, and visited several Friends' families there; thence into Evesham, where I stayed some time at Wm. Rogers's, being indisposed, and was kindly taken care of by the family. Friends there expressed a gladness that I was come among them; and though I was a good deal poorly, I visited some ancient Friends, and others in affliction, and my services, both in meetings and in those visits, was to my admiration and Friends' comfort. While here, I attended the meeting of Upper Evesham, near the Pines, where there is a body of solid Friends. They told me I was somewhat instrumental to the gathering of that meeting by a family visit I was there engaged in some years ago, when some were convinced. The meeting, hitherto held by permission, is now likely to be established, and also a preparative meeting to be allowed there. While in this neighbourhood, I stayed some time at Enoch Evans's and Joshua Lippincott's; then went to Joshua Roberts's, in Chester township, where, and at Joseph Warrington's, I staid some time, using medicine for the third-day ague, which still followed me. While here, I attended the burial of our ancient friend Thomas

Evans, aged about ninety years, where I met my friends, George Dillwyn and John Hoskins. It was a large gathering, and George and myself were favoured to deliver something suitable, putting them in mind of the shortness of our time here, and the necessity of a preparation for the great and final change. I was to see Thomas in his illness, and rejoiced to find him in a patient, innocent, and sweet frame of mind; in which I have reason to believe he departed this life. He was lively in testimony, and remarkably exemplary in his attendance of meetings, dress, and address.

In the 3rd mo. 1783, I attended the Spring meeting in Philadelphia, and stayed in the city some time, taking medicines for the recovery of my health; then came to Burlington, and accompanied a committee of the monthly meeting to sit with Friends of Mansfield Neck, to consider the propriety of their holding a preparative meeting. We were favoured to unite in sentiment that their request was proper, they having lately built a new meeting house, and had a meeting for worship settled by the Quarterly meeting—meetings having been held there for a considerable number of years on trial. There are a few honest-hearted Friends among them, who I hope the great Master will strengthen, as they abide in their proper stations. I then visited some families, and returned to my home at Rahway.

In the 6th mo. I was at several meetings at and about Little and Great Egg-harbour; then came to Hezekiah Jones's, and was at meetings at Vincent-town and Mount Holly. Here I visited the widow and family of our late worthy friend John Woolman, and was glad to find her revived from a low, droop-

ing state of mind, thro' which she had been wading for several years. Hereabouts I stayed several days, as I also did at Cornell Stevenson's;—and having attended Burlington monthly meeting, I went on my way homeward.

At our Quarterly meeting in the 8th mo. we had the company of Silas Downing and Henry Post, from Long Island; also George Dillwyn, Sam'l Hopkins, Rebecca Jones, Hannah Cathrall, and Daniel Offley, with divers other friends. The meetings, though at first disturbed by the concourse of loose people who are in the practice of coming together at these times, yet, by the care now exercised in that respect, were concluded to satisfaction. From hence I went to the Quarterly meeting at Burlington; and the Yearly Meeting coming on, I went to my friend Joseph Kaighn's, where I usually left my horse, and after attending the Quarterly meeting at Haddonfield, passed over to Philadelphia, and attended the Yearly Meeting; at which I was comforted to meet with many dear friends from different parts. After my return, I engaged in a visit to Friends in their families, belonging to Shrewsbury monthly meeting,—thro' the course of which, I found great openness; and visited one hundred and five families of the particular meetings of Shrewsbury, Squan, and Squankum, in about five weeks, to our mutual satisfaction. Having a like concern respecting Friends of Rahway monthly meeting, I began at Mendham; then took that of Plainfield, concluding with Rahway; in all about one hundred and eight families, to satisfaction; our visits being favoured with the openings of Divine counsel.

In the 3rd mo. 1784, I was at Burlington, Eves-

ham, Haddonfield, and other meetings in Jersey, and passing over to Philadelphia, attended the general Spring meeting,—which was smaller than at some other times, by reason of the uncommon difficulty of travelling, after one of the most severe winters ever remembered, which rendered the roads very bad in most parts of the country. But the usual solemnity prevailed, and a renewal of the Lord's ancient goodness was felt amongst us. At this meeting, our dear friends in the ministry, Thomas Ross, Samuel Emlen, George Dillwyn, and Rebecca Jones, laid before Friends their concern to visit Europe, which was united with. Mehetabel Jenkins, from New England, being here on a religious visit, had also a prospect of embarking with them. Our friends Robert Valentine, John Pemberton, Wm. Matthews, Nicholas Waln, Rebecca Wright and Patience Brayton, all from America, having embarked on a religious visit to Europe, at different periods, it looked likely they might all meet together at the Yearly Meeting in London. During this year, I visited Friends at New York, and was at some meetings on Long Island; also at divers meetings in New Jersey, and Bucks county and other parts of Pennsylvania.

In the 1st month, 1785, I engaged in a concern to visit the families belonging to Burlington monthly meeting; Cornell Stevenson and Mary his wife, were my companions to the families at Old Springfield, also to those of Mansfield Neck, being also joined there by George Craft. From hence I proceeded to Ancocas, and was joined by Aaron Wills and Mary Buzby, who accompanied me through the families there. Thence to Burlington, where I had the company of John Hoskins, his daughter Lydia,

Sarah Smith, Grace Buchanan, and Mary Watson. We visited in all, one hundred and twenty-four families: many hearts were tendered, the power of truth being felt amongst us, to our mutual refreshment.

In the 5th month, I went to New York on account of my health, as well as to visit my friends there, and staid a few days; then set forward toward West Jersey, where I visited divers meetings. In the 9th month, was at the Yearly Meeting in Philadelphia, where I met with John Storer, John Townsend, and Thomas Colley, from Europe; and being acquainted with them in Old England, we were glad to see each other. After the Yearly Meeting closed, I returned into the Jersies, and after being at a number of meetings, I was taken very ill with the pleurisy, at my friend Joseph Warrington's, where I was confined nine weeks, being attended with great care and tenderness by my kind friends, and was well accommodated in a comfortable room and every convenience; which was cause of thankfulness, and which I hope I may always remember with gratitude.

In the 2d month, 1786, I was so much better as to get to Burlington Quarterly meeting; and then went to visit the widow of Cornell Stevenson, he having died a few days before. He was a kind friend, a diligent attender of religious meetings, and I believe made a happy exchange. I staid with the family a few days; and after attending the Spring meeting at Philadelphia, I returned to Burlington; where, a short time before, my dear friend Peter Worrall had departed this life. He was one I always loved, and have no doubt that his last days were his best, and that he is now at rest with the spirits of the just made perfect. He left a number

of legacies to poor people, and those in low circumstances. I returned to Rahway in the 4th month; and a few weeks after, attended the Yearly Meeting on Long Island; and then, in company with John Storer, went by water to Newport, Rhode Island; and was at the Yearly Meeting there. During the several sittings of it, Divine Providence was pleased to favour us with the extendings of his good presence.

7th mo. 10th. Took passage for Nantucket, where we arrived late in the evening. I continued on this island some time, attending their meetings, which were generally large, being much frequented by a great number of young people, amongst whom I was made sensible of the Lord's favour; and these were times of comfort to myself. This being the season of the year when a great number of the inhabitants of the island return home from their whaling voyages on the coast of Brazil, I believe it was a time of rejoicing to many, in being once more favoured to meet their parents and families, after almost a year's absence; some of them having been as far as the forty-seventh degree of south latitude. And, as a singular favour of Divine Providence, I was informed, that upwards of one hundred and fifty persons who had been on these distant and dangerous voyages, all returned, except one man; who, being master of one of the vessels, was killed by the fish he was endeavouring to take. And most of the vessels came home nearly full of oil and whalebone, which shows the mercy of the Lord, in favouring them in this employment; being their almost entire dependance for a livelihood.

In this place I found Sarah Lundy in the service

of visiting the families of Friends. My time between meetings was much employed in visiting such aged and infirm persons as were not able to get out to meetings, with whom I had much satisfaction.— During my stay, I had my lodgings at Wm. Rotch's. His children, Elizabeth and William, being married and settled in the neighbourhood, I was often to see them. They are married to Samuel and Elizabeth Rodman, the children of a worthy Friend, of Newport, Rhode Island.

8th mo. 6th. I left Nantucket, and after a good passage, landed at Massapois, and being weak in body, I tarried a day or two at Nathan Davis's; then proceeded to Boston and Lynn, where I had meetings. Thence to Swanzey and Providence, where I was kindly received by my friend Moses Brown; and being somewhat weary with travelling, I tarried here several nights. He is a friend in good circumstances, and came into the society by conviction. After attending their two meetings on first-day, and visiting the families of Friends and some seeking people in and about Providence, on the 30th, I was at a monthly meeting at Smithfield. Next day, had a favoured meeting at Wainsokett. It was a comfort to me to find some of the younger people filling the seats of those who were removed from works to rewards; some of whom had not forgotten my visit there eleven years ago, but retained a sense of it in their minds.

Then proceeded to meetings at Uxbridge, Gloucester, and so to Newport. Here I was pleased to see so many honest-hearted Friends. They have been tried in their outward circumstances by the late wars and commotions; but I believe it has been

a means of drawing them from the fashions and customs of the world, to live a more christian life; and in moderation which truth leads into, to imitate their Lord and Master, who wore a seamless garment.—Thence went about four miles to James Mitchell's, where I staid a day or two, and on the first-day following attended their two meetings at Newport; and having been at a meeting near Giles Hosier's, I embarked in the packet for New York—where I landed after a tedious passage of four or five days. Then visited Friends at Purchase and Mamaroneck, and, crossing to Long Island, had meetings amongst Friends at Flushing, Westbury, &c. and returned to New York, and thence to Rahway.

After staying here about two weeks, I proceeded to my friend John Cox's, in Burlington, in order to get him to do some writing for me. From thence I went to Philadelphia, and continued there about two months, visiting some families, and attending meetings as they came in course. Leaving Philadelphia, I came to the widow Stevenson's, and attended the Quarterly meeting at Burlington—in the neighbourhood of which I remained some weeks, and then returned to Rahway,

I now again mentioned a concern which I had some time before opened to the preparative meeting, of removing my place of dwelling to Burlington county. They now permitted me to carry it to the monthly meeting, and I obtained a certificate directed to Burlington monthly meeting. When I delivered it, Friends there expressed their satisfaction that I was come among them. I made my home at the widow of Cornell Stevenson, she being a cousin to Joseph Shotwell.

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nah Pryor in visiting families at Ancocas: and
proceeded on a visit to Friends of Kingwood,
some of the eastern parts of the Jersies. From
journey I returned in the 6th month, and con-
l nearly three months about home; then went
Bucks county, and was at meetings at the Falls
Middletown. Here I was detained several days
scout of rain, and the waters of Neshaminy creek
g so high that we could not pass over it. When
water subsided, I went to Byberry, and had a
l open meeting, to my own satisfaction, and I
, to the comfort of Friends. I staid one night at
ph Thornton's—and next day he went with me

to Abington meeting, where the Lord favoured us together with his tendering power. After this I was at meetings at Horsham, Frankford, and Philadelphia. Attended the Yearly Meeting in the 9th month—and, crossing the river at Cooper's ferry, I proceeded home to my beloved friend Aaron Wills's.

In the 11th mo. I obtained liberty of our monthly meeting to visit the families of Friends at Old Springfield, and Mansfield Neck, and soon after entered on the service, accompanied by Aaron Wills, Mary Stevenson, and Jane Ridgway; and went through the families of Old Springfield, being twenty-eight in number, I hope to satisfaction. Shortly after, commenced the visit at Mansfield Neck, accompanied by Samuel Woolman, Mary Woolman, and Hannah Bolton, members of that meeting.—Went through the families of this meeting, and one that was omitted at Old Springfield, being seventeen in number. Then returned home, where I continued most of the winter, attending to my temporal concerns; I also constantly attended not only our own meeting, but divers neighbouring monthly meetings, and the Quarterly meeting at Burlington; being favoured with a good state of health—for which I am thankful to the Lord, who is the author of this as well as every other blessing.

In the 3rd mo. 1789, I attended the Spring meeting of ministers and elders, where the Lord was pleased to comfort us together in the dominion of truth. Soon after, I visited Friends at Plainfield, Mendham, and Rahway. Thence went to N. York, and returning to Rahway, I continued there a few days with my dear friends. Thence down to Shrewsbury, where I stayed some days; having hitherto ex-

perienced that drinking the salt water was beneficial to my weakly constitution. In my return homewards I had meetings at Robbins', Bordentown and Trenton, and got to my friend Aaron Wills's, the 4th of 8th month.

Soon after I removed within the monthly meeting of Burlington, my kind friend Aaron Wills told me I should be welcome to make his house my home. This was also the case formerly with my old friend Joseph Shotwell of Rahway, who received me kindly, and with whom I lived upwards of twenty years. I also lived the most part of seven or eight years at Cornell Stevenson's,—he and his wife telling me I was welcome to what they did for me; and the western parts of Jersey suiting my business of knitting nets, &c. This-business, I have before mentioned, seemed providentially thrown in my way; being poor in body and estate when I began, about thirty years ago. After having paid my debts, it succeeded so well as to enable me in time to buy a horse out of my own earnings; which was not only a great help to me, in selling my nets about the country, but riding was friendly to my constitution. I esteem it a great favour that the Lord has blest my endeavours, so that I have not been in want of the necessities of life; having been very desirous to support myself, that; with Paul, my hands might minister to my own necessities. And although, as before mentioned, I have made my home at different places, yet I have been much abroad, and mostly in the service of Truth. And notwithstanding my kind friends did not make any charge where I made my home, yet I used to supply them occasionally with purses, and nets for kitchen use; though hardly worth mention-

ing in comparison of the kindness received. When I was a poor fatherless child, and was left as it were destitute in the world, much concerned at times how I should be supported, it was shown me, that if I lived a sober and godly life, way would be made for me, as to a living. And indeed I can say I have been a wonder to myself, and to some of my friends, in that I have made out to get a living, being of so weakly a constitution, and having a great complaint at my breast early in life, which has grown upon me with years. But it is best, if we cant do one thing to try another; which has been my case—it being a part of religion to live reputably in the world, and endeavour to pay every one their own. And I have reason to believe, that if people would mind that of God in their hearts, it would be a convoy thro' this vale of tears, and a help and strength in all difficulties, both of body and mind. In the course of my business, I may acknowledge the kind assistance I have met with from my friends in the sale of my nets; some buying of me, and some taking them into their shops to sell for me—the Lord making way for me among the people, even in temporal things.

ROBERT WILLIS died with a short sickness, at the house of Joseph Kaighn, at Kaighn's Point, opposite the lower part of Philadelphia,—and was buried at Friends' old burial ground in Newton, on the 17th of the 4th month, 1791, aged about seventy-eight years.

FRIENDS' MISCELLANY.

No. 8.]

THIRD MONTH, 1837.

[VOL. IX.]

MEMOIRS OF JAMES MOTT.

From a Testimony concerning James Mott, given by the monthly meeting of Purchase, in the state of New York, it appears, he was born near Hempstead Harbour, on Long Island, in the year 1742. His parents died while he was a child; and no account appears to have been preserved of his youthful course of life and character. It is probable he continued to reside on Long Island, till his marriage with Mary, the daughter of Samuel Underhill, of Queen's county. Soon after this connexion, he removed to New York, and engaged in mercantile business. Here, though he was exposed to many dangers and temptations, incident to those who follow buying and selling, and especially such as have exchanged a country for a city life, yet he was so preserved, as at length to become useful in religious society, and increasingly interested in the business and welfare thereof.

In reference to his mercantile life, he afterwards told a friend how it fared with him when in trade. "I sometimes," said he, "had so much business on hand, that I could hardly get to meeting; and, indeed, sometimes did not go on that account. As it increased, and I gave way to it, I found it more and more difficult. Even when I did go to meeting, I frequently carried it with me; and finally began to

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think my business was of such consequence, and I had so much of it to attend to, that it was a sufficient excuse for staying sometimes from meeting. And Oh! where should I have been at this day, had not kind Providence frustrated my schemes and intentions! It was a rock on which I not only struck, but came near unto shipwreck." Hence he drew this instructive conclusion: "When the most lawful business or calling comes to have so much place in our minds, or to engross so much of our attention as to interfere with known duty, then it is highly necessary to call in question the expediency of following it any longer; or, at least, that we abate in the pursuit thereof."

In the year 1776, the declining state of his wife's health, together with the difficulties occasioned by the political state of the country, induced him to remove to Mamaroneck, in Westchester county, within the limits of Purchase monthly meeting; of which he ever after continued to be a useful member. In a few months after this change of his place of residence, he experienced a deep trial, in the decease of his wife. This occurred about the year 1777, leaving him with a family of five small children. Many years after her death, he wrote the following brief, yet comprehensive testimony concerning her:

"Although more than forty years have elapsed since the decease of my precious wife, yet her amiable disposition and many virtues have so frequently, and even of latter time, been presented to my mental view, in such a manner that I am disposed to mention some of the traits in her character.

Her person was tall and erect;—complexion fair, rather pale, than ruddy;—eyes, light blue;—hair,

dark brown, bordering on black;—countenance, placid and open;—manners, gentle and easy. In conversation, cheerful and pleasant; rather diffident of her own abilities; her temper, mild and even,—of great self-command;—disposition, kind, sympathetic and benevolent. She was industrious and economical, but not parsimonious;—humbly pious, without bigotry;—a tender, affectionate mother, but not improperly indulgent;—studiously careful to promote conjugal harmony and happiness. What an invaluable treasure is such a wife!”

Being thus bereaved of the assistance and maternal care of such an excellent help-meet, in the guardianship and education of his children, he devoted himself to their instruction with a pious and affectionate solicitude. In the Testimony of his friends, it is stated, that “to this circumstance, together with the recollection of the situation in which his own childhood had been passed, may be traced that warm and affectionate interest, which he ever after took in the education of youth.” On this subject, it is exceedingly difficult to do ample justice to his character; for, throughout the course of his after life, and especially when his own children arrived to such maturity as no longer to require his immediate care and guardianship, much of the concern of his mind, and a large portion of his time appear to have been devoted to this important object. The right education of children he wisely considered to be the most certain means, under the Divine blessing, of promoting the reformation of the world. Under this persuasion, he was frequently concerned to administer counsel and assistance to young people and children, where he saw opportunities of usefulness.

The kindness of his disposition, the mildness of his spirit, and the affability of his manners, procured amongst his young friends, a readiness to hear his instructive counsel and remarks, and rendered his labours impressive and acceptable.

His pen also was employed in the promotion of a pious and guarded education. Besides letters to his friends, and devoting a considerable portion of his time as superintendent of Friends' boarding school at Nine Partners, a station for which he was peculiarly qualified, he also compiled a valuable little work on the subject of education, and the improvement of the minds and manners of youth—a work that has been printed, and which, we think, ought to have a place in every family of children, where it can be had. To show the state of his benevolent mind, and some of his views on this interesting subject, we give some extracts from his Letters, as follow:

“Nine Partners, 3d mo. 26th, 1797. I now address thee from my new place of abode, among the company of little folks, whose welfare claims a place in my mind, bordering upon that which occupies it for my own dear children. Among the number, are a variety of tempers and dispositions; and, of course, very different treatment is necessary to be administered; and to know what, how, and when, I find a nice point. It is very evident, that if parents had done their duty at home, much less would be to be done here. What a pity it is, that such great lack of care in some parents, should be so exposed by the conduct of their children, as is the case in this school! True it is, natural affection is very powerful, and

rightly so: yet, that judicious parents should suffer it to influence their conduct so as improperly to indulge a child to the hazard of its ruin and disgrace, is as strange, as the other is true. Although affection for our own offspring is so connected and interwoven with our very nature, that it seems to claim the first place; yet, when at times my contemplations have extended to that ever-during habitation, where we shall all ere long centre, and be numbered among the sheep or the goats;—and where the feelings of the stranger are as exquisitely keen as those of our own beloved children, whether in the enjoyment of inexpressible and transcendent peace and joy,—or standing in a state of never-ending separation therefrom,—I have been induced to query with myself, whether to be so much more anxious for the future well-being of our own children, than that of others (especially such as have none to care for them) is quite consistent with that universal love, with which the great Parent of the universe loves the whole creation? And whether it will not be the case, that the more we feel of this love in our hearts, the less will be the distinction of desire between our own children, and the children of strangers: not that it will lessen it to our own, but increase it to the others. I believe when we feel most of that love that seeks the good of all,—that breathes this language, ‘Come unto me all ye ends of the earth, and be ye saved,’ the less distinction we feel towards nations, names or sects.”

“11th mo. 3d. Some parents, who are very desirous of bringing their children into proper order, suffer parental tenderness to frustrate their intentions. Others, by an austere kind of severity, keep them

in subjection: the child obeys, because it fears punishment; not because it loves its parent, which ought to be the motive. I think the latter mode is the greatest error; because, to indulge a little too much, and keep the child's love, is much safer than a little too much severity, and lose it. Do parents feel that something is necessary to enable them to steer in the middle path with propriety, and to qualify them rightly to fulfil the solemn charge, of bringing up their tender offspring "in the nurture and admonition of the Lord?" Let them not cease to intercede for that wisdom which alone can qualify to go in and out rightly before their children, and with propriety say, Follow me."

Again, he says, "The youth of our day are very near to my best feelings; many of whom, it is to be feared, are sorrowfully neglected at home, with respect to the right cultivation of their minds, as it relates either to their civil or religious usefulness in the world, or their own future benefit and well-being."

"I feel strong desires that the dear youth may not be forgotten, among other engagements; and especially that parents may be encouraged, I had like to have said, importuned to do their duty towards them. I am induced to believe, if parents were sufficiently exemplary in their own conduct, and watched every opportunity of rightly improving their children, and impressing their minds early with good principles and correct ideas, there would be only solitary instances of wide deviation in our youth from the paths of rectitude."

James Mott maintained a faithful testimony against oppression, and the slavery of the human species.—

The Purchase testimony says, "He was concerned to refrain from the use of articles procured by the labour of slaves; yet he never urged his opinions upon this subject; but was content to let his scruples be known and adorned by his practice." In a Letter to a friend on the abolition of slavery, he says, "On looking back fifty years, and recollecting how few of mankind, and even of our society, there were at that time who objected to having slaves, and how zealously not a few of the leading members among us contended for the practice,—I am induced to think, that the views of mankind on the subject of slavery, have changed, and are changing as fast as could have been expected. It must, and will have an end. But the time when, He only knows who rules in the kingdoms of men, and effects revolutions and changes in the world, as he sees meet."

The testimony of his friends further states, that "he was especially careful to let moderation appear in all his conduct; being not only an example of simplicity and plainness in his own dress, and manner of living; but endeavouring also to inculcate the sentiment, that real christianity will lead its followers to guard against unnecessary expense, as well as to avoid superfluity and show in appearance." In a letter to a friend, illustrative of his views on moderation and simplicity he thus writes: "Paul has truly said, 'they that will be rich, fall into temptation and a snare;' and how oft they involve themselves and families in great difficulties and distress! Yet it is sorrowful to observe so many professedly self-denying people running this risk, in order to be rich, when they already have the means to procure every necessary of life, and many of the conveniencies.—

The disposition in many to get and keep, and in others, to live in splendour, above the simplicity of the christian, I have believed, was one of the greatest evils in our society, and tended as much, if not more than any one thing, to obstruct the growth of practical religion among us."

"Many have learned by sad experience, the fatal effects of a want of prudence in business. Unnecessarily spending property, even where there is a profusion of it, is robbing the poor, and may be a block in the way of giving an acceptable account of a faithful stewardship. I often wish that the rich, yea, and those who, tho' not rich, yet have more than enough for themselves, would duly consider their circumstances, both for their own sakes and out of commiseration for the many deserving poor that are to be found, who want the necessaries of life. How much more real enjoyment and true satisfaction would result from making these comfortable, than in unnecessary expenses, either to please ourselves or others! There are too few, even of the well-disposed, who enough consider how much they spend in doing as others do, who (they are conscious) are doing wrong. It is hard to stem the torrent of prevailing customs even in things which we condemn. Tea-parties are not only a needless expense, but an introduction to much unprofitable chit-chat, and often to that which is more pernicious."

"3d mo. 1814. I am glad to find I am not quite alone, in the care that has, for a considerable time, appeared to me necessary, to avoid, as much as possible, buying or using things fetched from far; and especially such as may be deemed *luxuries*, or such as we can well do without. And this necessity to

avoid procuring foreign articles, has greatly increased, in my apprehension, since they have been shackled with a duty to support war; the evils of which I much desire to be able to bear my testimony against."

In another letter, dated 1st mo. 1818, he refers to "a dependance on that superintending Providence who cares for, and will supply the necessary wants of his depending children. I want you to bear in remembrance, that it is the *necessary things* that he has promised to supply with. It seems as if you had covenanted with him to be contented with, and thankful for these. Well, dear children, keep to the covenants of this kind, and let the pointings of the Divine principle in your minds, determine what the needful things are. And if you do so, it is probable, yea, can it be otherwise, in the present state of things in society and the world at large, in relation to an unwarrantable, expensive manner of living, in many respects, but particularly in furniture,—but that the cross must be taken up by you? Well; take it up cheerfully, and bear a noble testimony against the deviations, so prevalent, from that moderation which characterized our early Friends, and which true humility still dictates."

Again, in 1819, he thus writes: "Thou queries whether there is not danger of placing too much stress on externals, and thereby of becoming justly chargeable with the faults of the scribes and pharisees? Doubtless, we are liable to slide into the same error they did: and it may be that some have, by getting into an extreme as to cut, colour, and make of clothes, and what they call plainness in other things. And where extreme zeal in these things

takes place, is it not the case that the charge against the scribes and pharisees is often applicable to such? Yet, nevertheless, let us bear in mind, that it was not because the scribes and pharisees paid attention to outside things, that our Saviour censured them; but because they neglected the weightier matters. "These ought ye to have done, and not neglected the other," was his language. And similar, I trust, will always be the language of his spirit. The great point is, to keep in christian moderation, in these and all other things. Plainness in appearance may be, and is, we have reason to believe, strictly observed by some who are unacquainted with the spirit of plainness. I may as completely gratify pride in clothes of what may be considered a grave colour and plain make, and furniture of like description, as people of other societies do in the most splendid articles of the kind. Yet I do not consider it to be the thing itself that the evil is in. It is the view and disposition in which a thing is done, that makes the evil. I believe a person, brought up and educated in the use of some things, may become so habituated thereto and indifferent respecting them, that he may continue in them without offending: when another, differently educated and with different views, goes into the use of the same things, in him they may and will be wrong." "For those professing plainness upon the principles we do, viz. not to engender pride, and to avoid unnecessary expense, so as thereby to be enabled to extend our benevolence more diffusively,—to indulge in needlessly expensive articles of dress, furniture, &c. is as distant from christian moderation, as the most gay and showy, made use of by people educated with different views:

because, generally, the object in both, it is presumable, is the same,—gratification of self.”

“On the whole, I am induced to believe, that in the present time of almost unbounded liberty, and unwarrantable deviations from the simplicity which our principles inculcate, there is but little room to fear, that extremes in plainness will so prevail, as to do as much harm as the present evident departure from it. I sincerely wish both extremes might be avoided.”

A few years after his removal to Mamaroneck, he was appointed to the station of an elder in society. During the remainder of his life, he continued to exercise this important trust with great faithfulness. The Purchase testimony says, “he entertained a weighty sense of the importance of the station, and had a clear and discriminating view of the excellency of a sound and living ministry.” It is further stated as the belief of Friends well acquainted with him, that “he often sought the Lord with solicitude and humility, for a right qualification to fulfil the duties” of this office. “This religious concern,” they add, “joined to the tenderness and delicacy of his feelings, made him a kind friend, and a sympathizing fellow-helper to those in the ministry; and also qualified him to speak a word in season, by way of counsel or encouragement.”

His views in relation to gospel ministry are thus expressed by himself: “Ministry, while exercised in its primitive purity, is an inestimable blessing to man. The more the essence, namely, life and power, accompanies ministry, the less there will be in it tending to divert the attention of the hearers from

practical religion, and individual fulfilment of duty. How oft, and anxious has been the arising wish, that more of the preaching among us was of this kind! We should then be more likely to be preserved from so unprofitably spending the time, as it is evident too many do, in perplexing themselves with speculative opinions about incomprehensible subjects, to the neglect of clearly manifested duty."

Again, the Purchase testimony says, "To promote the increase of truth and righteousness, and to aid his fellow-creatures in escaping from the pollutions of this world, through the knowledge of the Lord and Saviour Jesus Christ, he cheerfully devoted much of his time in travelling into different parts of the United States, with such as he believed to minister in the ability which God giveth."

In the year 1784, Job Scott speaks of James Mott, as a valuable elder, who had been in New England.

In the year 1790, he went to New England, as a companion to Hugh Judge. Some of the remarks and reflections which occupied his mind in this journey, are worthy of preservation. Being at Lynn, on the 11th of 10th month, he says, "I have often here, as well as at home, been ready to conclude, that if we as a people did but faithfully live up to the inward principle we profess to be led and governed by, things would wear a very different aspect from what they now do. It has sometimes appeared to me that if we were strictly consistent with the profession we make, there would be need of very little public ministry; and, I believe, many more converts, or such as would join in society with us. But Oh! when will this be the case? Not while

so many of the old ones are so much in love with earthly things,—pursuing with so much eagerness and grasping after riches for their offspring: by which, and other means, their children are so much in the air, or digging in the earth with the parents. Where are the parents who can with propriety say to their children, Follow us; take us for your example? Too few, I fear, can with propriety adopt this language.”

“The present degeneracy makes it hard work for those that are sent forth to preach the gospel. Poor Hugh has frequently very close doctrine to preach; what effect it may have must be left. Things indeed appear at a very low ebb, in places; and the hedge almost broken down.”

The following letters written during this journey, manifest the concern of his mind on behalf of some of his children:

Newport, R. I. 6th mo. 16th, 1790.

“I have often, since I left home, remembered my beloved children with endeared nearness, and thee at seasons in a peculiar manner, with fervent wishes that thy steppings along may be with care and watchfulness;—attending carefully and devotedly to the pointings of the Divine finger, though ever so contrary to natural inclination or propensity. Am I mistaken, my dear, when I say, clear discoveries of thy allotted duty have, at times, accompanied thy mind, and solemn covenants been entered into, in some humiliating seasons, that thou would follow him withersoever he would be pleased to lead. Oh! that these solemn seasons may never be forgotten, nor those covenants departed from. Remember that every step of deviation will at least cause as many painful

steps back again. How oft have I wished that thy more advanced age may never be clouded by unfaithfulness in early life; but that there may be a cheerful surrender of the whole heart and every faculty of the mind, now in the bloom of life, and flower of thy day:—and that the wise king's choice, and also his request may be thine: not for riches nor honours, but for an understanding heart: to which let me add, and *that* resigned and devoted unreservedly to him that calls for it whole and undivided. Oh! what greater joy could I partake of, than to see my beloved daughter coming up as a valiant for the cause and testimony of Truth! I wish I had words to express or convey to thy understanding the desire I often feel for thy careful walking, and steady perseverance in thy appointed station.”

“Newport, 7th month 26th, 1790. Thine of 6th instant came acceptably to hand. I wish thou may endeavour to search for the cause, why thou art so beset to know the way to walk in; and whether it does not arise from a want of proper attention to the little discoveries of duty; or, in other words, to a faithful coming up to the discoveries of little things. And I wish thou may be guarded against omitting to do what thy judgment is convinced is consistent, or right for thee to do;—or continuing in what appears wrong, if thy judgment is convinced. Take care, my dear, that thou dont fall short of attending to what thou sees to do. I believe it will tend to greater weakness to conclude that what appears to be thy duty is nothing more than from observation, or reading the experience of others who have been led in the same way; that therefore thou “dare

not," to use thy own expressions, "undertake to correct some things" in thyself, lest thou do what thou art not bid,—or afraid of doing something in thy own will. I do most sincerely wish thou may be guarded in this spot, believing it is a dangerous one. What matter by what means Providence permits thy judgment to be convinced, or thy duty to be pointed out, so that it is convinced, and thy duty shown thee. Do not wait for or expect any greater or clearer illumination respecting many little matters or things. Whatever we are convinced is wrong for us to continue in, we must come out of, or it will remain as a let or hindrance to us, and be as the little foxes that hurt the tender vine, and will prevent that clear discovery of duty which thou art so desirous of. Oh! beware of reasoning, and reasoning, yea, and of doubting. Dont be found doing any thing that occasions a secret uneasiness in thy own mind; nor yet omit doing any thing, that occasions the like uneasiness: but be truly and humbly devoted to be coming up in honest simplicity, to what makes for peace of mind. I believe as this disposition is lived in, with secret breathings to be rightly directed, all will be well."

Among other evidences of his great care to keep his mind in a state of calmness and quietude, James Mott seldom indulged himself in reading newspapers; because he found the perusing of the political discussions of the times and other subjects of curiosity, had a tendency not only to divert his mind from higher and more worthy objects of pursuit, but also to leaven it into the same spirit in which they are too generally written. But it is said of him that he took great care in his own family to encourage the

reading of the scriptures and the writings of our early Friends, and to promote the love of these excellent works. Having derived much comfort and benefit from this solid kind of reading, he could with confidence recommend it to others, especially the youth.

In the year 1793, he accompanied Elias Hicks in a visit to all the meetings of Friends in the New England states, and many meetings amongst those of other professions. They also visited many meetings among Friends and others in the northern parts of New York Yearly Meeting. While out on this journey, he wrote as follows:—

“Newport, 6th mo. 17th, 1793. I more and more see the need there is in our meetings for discipline, for each member to attend to his or her allotted part of the business, and that those who esteem themselves the least in the family, keep not back, or withhold. For this puts others forward, who, tho’ ever so well qualified, when in their proper allotments, and doing their own work; yet when under the necessity of doing that of others, how poorly it is frequently done! And here, those who withhold and keep back, get crippled, and the little strength they have been favoured with, decreases, and those who are obliged, or at least undertake, to do the work, gain no strength by the others loss. Thus, weakness I believe frequently occurs in our meetings, and formality follows; or at least, a superficial way of doing business is introduced.”

“Nantucket, 7th mo. 3d, 1793. We have attended the Quarterly, and several public meetings on this island. Elias has had some very close, trying

service; but having cleared himself, says he now feels easy and willing to leave. This has been the case wherever we have yet been; which is a great satisfaction to himself, and no small one to me.— There is great instruction in it, not only to observe the peace of mind that flows from a consciousness of having faithfully done what is required, but getting along with clearness from place to place, and from one service to another. Oh! the advantage that results from doing our allotted part of the concerns of the great family, with faithfulness, cheerfulness, and in proper season.”

“Lake Champlain, 9th mo. 30th, 1793. There is here, as in many other places, a great stir among the people about religion. Several of the towns maintain their ground in keeping out a settled minister; and their eyes seem more and more opened to see the inconsistency of the priests: other towns are dissatisfied with those they have. All these stirrings and contentions tend to show the people the necessity of searching for themselves, and not trusting to those they call ministers, to show them the way. This state of things opens a door for the labour and care of Friends. How often, since on this journey, on seeing the unsettled condition of the people, and the desire in many to be shown the right way,—have I been induced to wish, that those who are called to go forth on the sacred embassy of the gospel, may be more and more given up and devoted to the service;—and that those who are stationed at home, in their several meetings, and not called to publish the gospel by precept, may so live that their conduct and example may preach in their neighbourhoods. Oh! what care and circumspection it requires, that

no occasion be given to the seeking ones, to turn away with this discouraging language, These are not the people they profess to be. But is there not occasion for a language like this, in many places? And when will it be otherwise? Not so long as the honour, the friendship, and the love of the world, have so much place among us. The conduct of too many in our society implies a belief, that their chiefest good consists in the abundance of the things of this world. A wish arises that my own may bespeak less and less of such a disposition."

In this journey they were from home about five months, and having visited all the meetings of Friends in the New England states, reached their habitations in the beginning of the 11th month.

The following observations and remarks appear to have been made by James Mott, while out on a similar journey through some parts of New England.

"Newport, 6th mo. 8th, 1798. We had a very agreeable journey through Connecticut, and met with kind and affectionate treatment. The scene is greatly changed since my first acquaintance in that state: not a sneer, nor any thing like it, is observable. How different from what our Friends in early times experienced; when whipping, banishment, cutting off ears, and even death itself, was their lot in some places! Their faithfulness and suffering have purchased our ease and liberty, and exempted us from like trials. I have been sometimes ready to conclude, a state of ease and freedom from that spirit of persecution which our forefathers passed through, is a state of the greatest danger, because we are more apt to get off our watch and guard. May

we, therefore, keep up the daily watch, guarding against those weaknesses which are most likely to assail us."

"Nantucket, 6th mo. 25th. There is great flocking to meetings, by those not of our society. The people in this island and other places, are much loosened from that bigotry and its consequent attendant, self-righteousness,—which so much prevailed in time past. And although libertinism has too much succeeded, yet I apprehend the minds of many, even those who appear to have shaken hands with religion and every thing serious,—are not only more open to hear the gospel preached, but are abundantly more susceptible of right impressions, than when, under a much greater show of sanctity, bigotry prevailed. There is great room for faithful labourers to be employed;—such whose concern is, not to make sectarians, or proselyte to this or that society, but to turn the attention of the people to that righteous *principle*, placed in the human mind for its leader and director. How frequently, and pleasingly to me, since we have been out, has language similar to this been sounded, "My aim is not to gain accessions of numbers to the society of which I am a member, but to turn your attention to *that* in your own minds, which disquiets for doing wrong."

"There is a pleasing prospect, in some places, among the youth and younger class, who appear to be turning their backs upon those things which disqualify for the Lord's work and service, and are becoming willing to be obedient, in order to obtain that permanent peace which is the only object worthy of pursuit."

“Pembroke, 7th mo. 6th, 1798. The day before yesterday, we attended a marriage, at which was a large number of gay young people. It was a very solemn time, which some who, it is likely, came merely from curiosity, I think will not soon forget. It is the youth and younger class, who seem to claim particular attention, and who are called upon in persuasive language, to come up in faithful dedication. And Oh! how all that is sensible within me, at times, wishes it may be so;—that these may cheerfully make a full surrender, and not do as myself, and I fear many others have done, manifest something like saying, Thus far will I go, but no further: and, as it were, limiting or prescribing the bounds we are willing to labour or be employed in. How much better to let the language both of heart and conduct say, Here am I: make of me what thou wouldst have me to be; employ me in such service as thou seest meet; send me wheresoever thou pleasest; let thy will, and not mine, be done; preserve me from reasoning and consulting with flesh and blood; and enable me to obey all thy commands.”

It is said of James Mott, that when he did not feel himself called abroad in the services of Truth, and of the society of which he was a useful member, he was industriously engaged at home, for the comfortable support of his family. But his moderation appeared, in being content with a plain way of living; for he did not aspire after the accumulation of wealth. To those who were best acquainted with him in the more private walks and business of life, it was evident that the kingdom of God, and his righteousness, were first among the objects of his affections and pursuit; and that he was satisfied with

those things for his temporal accommodation, which the heavenly Father added as being needful for him. By thus gratefully receiving, and "using this world as not abusing it," his mind was preserved in a lively, feeling state; so that he could attend, in proper season, to the various duties which he apprehended required of him, both in civil and religious society.

The health and welfare of society, and the promotion and due support of the testimonies of Truth, as well as the rightly guarded education of the youth, both in families and in schools, were objects in which he manifested much interest and solicitude. Nor was he wanting in active labours, both private and public, for the due support of order and discipline, both in the families and meetings of Friends. In the Purchase testimony, his friends declare that he "possessed an uncommon degree of modesty; a quality which, while it prevented him from being improperly officious in religious matters, gave weight to his sentiments, whenever they were expressed. In this respect, his conduct was not only a striking example to the youth, but a convincing proof that modesty is an ornament, even to age and experience."

James Mott, very early in his religious exercises, felt and maintained a testimony against the common use of distilled spirituous liquors. By letters and otherwise, he manifested his religious concern to discourage the practice, even before the Society of Friends, in a Yearly Meeting capacity, had expressed their views in relation to this testimony. Nor was his care on this subject confined to the consumers, but he was earnestly engaged, both by example and precept, to discourage the vending of these destructive articles. To aid in the work of refor-

mation on this subject, he compiled a small tract, styled, "An address to the public on the use of ardent spirits." The object of this valuable little work, he states in his introduction to be "to throw the subject before the public in a small tract, in order that its circulation may become more general, and the alarm of danger from this potent enemy may be more extensively spread, and claim greater attention from his fellow-citizens, than it has hitherto done."


He also wrote an excellent treatise in support of a christian testimony against war. His views on the pacific nature of the gospel dispensation, and his care to avoid in any way being knowingly concerned in practices tending to uphold or support a spirit of war, strife and contention, show him to be a christian indeed. Hence, his scruples in regard to sending or receiving letters by mail, when the rates of postage were increased, during the war between England and America. On this subject he writes to a friend: "Must our correspondence by mail be at end, in consequence of the extra postage? or shall we pay it, and thereby contribute a mite to the support of measures calculated to destroy men's lives and property? Perhaps I may be alone in refusing to pay postage on letters. Only a few cents—what can this do, it may be said, towards enabling government to prosecute the war? Very little, I own: but the great sum required is made up of littles; and if all those littles are withheld, the effusion of human blood may be at an end. To have much or little company in doing what we believe to be wrong, in itself is of no avail. I have endeavoured carefully to weigh and examine the consistency of paying

taxes and imposts that are expressly for carrying on war (which the present increased ones, doubtless are) not only with our principles and belief as a society, but with the precepts and example of him who is or ought to be our guide and judge; and I cannot, consistently with my idea of either, believe it best for me to pay the present demand of additional postage, little as it is, and alone as I may stand."

Again, a few years after, he expresses himself thus: "We live in an eventful day; and in this land war is condemned as unchristian by many who, a few years ago, advocated it. The New England clergy have addressed the public on the subject, and reprobate it as unchristian. Peace societies are formed and forming in different parts of the country, in order to propagate pacific principles; and numerous publications are making their appearance with the same view."

We shall close these Memoirs with extracts from some of his letters, and an account of his closing moments.

"9th mo. 2d, 1799. I note particularly what thou says of thyself and thy state of mind. A fear accompanied, on reading it, whether a state, with which my own experience has made me acquainted, is not too much thine; namely, suffering our unwillingness to occasion our want and poverty; at least, in a great measure. Do we not reason away our own happiness, and make our path more difficult and intricate, by not being enough given up to walk in it as far as we see? for by keeping back, the way that has been opened to view, again closes, and we are left in doubts and fears, even about that



which we have once clearly seen. I believe it is safest to attend to the first clear opening to duty; for with it strength is always afforded sufficient for the requiring: but by delaying and reasoning, that strength declines, and is finally lost. I never was more confirmed of the effect of a total surrender, and entire willingness to sacrifice every thing called for, than in the instance of a young woman of considerable birth and parentage, I met with in New England. Her parents were of the church of England; her mother rather rigid therein. This dear young woman had a liberal education, and was of bright natural abilities. She had been much given to vanity, particularly in dress; few, if any, to exceed her therein. But feeling conviction for her conduct, she attended thereto, and sacrificed one thing after another, as they opened on her mind; finding her strength consisted in her obedience. The progress she made in religious experience in six or eight months, was indeed wonderful; notwithstanding the abundant trials and difficulties she had to encounter, from father, mother, priests and connexions, by threats, frowns and flatteries, and her own volatile disposition and turn of mind. Yet through them all she appeared to go straight forward in her religious progress. I have often remembered the account of Thomas Elwood and others in early times, who had to encounter similar difficulties and trials. But how many now-a-days there are, who not only have none of these things to meet with from without, but have every encouragement that can be given them,—yet are they lagging behind. Let us press forward, endeavouring with cheerfulness to step along as the way is opened, not looking for too

great manifestations in little matters. It is frequently, I believe, by omitting our duty in little things, that greater ones are hid from us."

"12th month 1st, 1806. The longer I live in the world, the more I see the propriety and necessity of mankind endeavouring to fill up the little space of time allotted them, in the most useful manner: what that is, will be pointed out to us, if we are sufficiently devoted, first to know and then to do the Divine will. It has at times opened to my view, that if only those who profess to be religious, were less attentive to their own worldly interest, and more concerned to fill up their stations in life in the way that Providence intended,—what an increase of happiness and satisfaction would they experience to themselves."

The following advice to his grandchildren, not only shows his concern for their real welfare, but may be useful to other children.

"5th month 29th, 1813. My dear boys, I feel for you as for my own children; and to promote your interest in every sense equally with theirs, has, ever since the death of your precious father, been my desire. You are often the subject of my thoughts; and when I reflect on your fatherless situation at this time of life, as well as remoteness from all your relations except your dear mother, my feelings for you are awakened. But I am not destitute of a belief that you as dutiful children, will attend carefully to the advice of your tender, feeling mother, whose greatest joy would be to see you "walking in the Truth." This, my dear boys, is nothing less than a faithful adherence to that unflattering witness in

your own minds, which reproves you when you do wrong, and comforts you when you do right. Let this precious principle be your guide and director; and it will lead you into a love, sweetness and affection for each other, that will banish every thing like jarring or disorder from your minds. Harmony and love will prevail, and be more comforting to you than all earthly possessions and pleasures. For, unless our natural propensities and desires are regulated by this Divine principle, though abundance of the good things of this world are possessed, they neither will nor can be properly enjoyed. We may endeavour to derive pleasure in gratifying our natural inclinations in undue liberties; and they may seem to afford a kind of satisfaction at the moment; but experience has taught me, as well as many others, that the painful reflections of having offended a great and gracious Creator, far, very far overbalances all the seeming pleasure derived from unlawful gratifications. What I mean by unlawful, is every thing that the convicting evidence in our own minds makes us uneasy for having done. May you therefore, my dear children, shun every appearance of evil, of whatever nature it may be, and pursue that which affords peace and satisfaction. Then, whether you possess little or much of this world's treasure, a peaceful conscience will make you happy: that you may realize it, is the fervent wish of your affectionate grandfather."

"1st month 7th, 1814. Dear boys, I often think of you in your lonely situation: but though thus alone, you have one friend always near. He who has said he would be a father to the fatherless, still remains to be the same care-taking friend, and will

sustain and support, as he is sought unto, and relied upon. That you may seek an early acquaintance with him, is the present breathing of my heart.— This acquaintance is attained by a steady, careful attention to that secret something in your own minds, which condemns and makes you uneasy for doing what you ought not, and affords a satisfaction and comfort for well-doing. These intimations which thus point out the way for you to walk in, are nothing short of the love of your heavenly Father, in order to preserve you from the evils of the world; and will, as they are yielded to, gradually leaven you into a disposition similar to his own,—that of love; love to him first and most, and then to all mankind. Love will then be the ruling principle in you. Have you not been witnesses to the prevalence of this love in your precious deceased brother? May you and I be instructed by his example, and learn not to leave our peace of mind for the employment of a death-bed: for, though the fear of death was mercifully taken from him, it may not be from us.

“Oh! my dear boys, I feel for you, thus remote from all your relatives, and not having a father’s encouraging voice to listen to, nor his supporting hand to guide you. But you have a tender mother: how anxious her feeling mind, and frequent her fervent intercessions for your preservation in the path of rectitude! Oh! never grieve her;—never disobey her; but willingly and readily comply with all her requirings. Soothe her afflicted mind, all in your power; endeavour to make her, in every respect, as comfortable as you can; then will she enjoy you, and you her, and each other. Though you may

sometimes differ in judgment, there will be no jar; for love will lead to condescension, and harmony will be the result. How delightful the prospect of a family thus influenced by love!—love to the all-wise Creator, and love to each other. It is like a little heaven on earth. In this disposition, while your hands are employed in your necessary concerns, the mind will frequently be led to contemplate on heaven and heavenly things,—attending meetings will be a pleasure, and to be benefitted by them, the object. You will often reflect on the shortness and uncertainty of time, and see that it is afforded us in order to prepare for eternity; and in our way thither, to bring honour to the great Name, by our circumspect conduct. How careful ought we to be in all kinds of company, not to say or do any thing to the dishonour thereof, or of the profession we are making of being influenced by Divine grace!”

In the following abstract of a letter to Hannah Field, while on her religious visit in Europe, James Mott’s modest opinion of himself reminds us of the character of the sheep of Christ as given in the parable, “When saw we thee an hungered, &c. and ministered unto thee.” But this modesty, evincing a state of redemption from self-righteousness, did not lessen the Divine benediction, “Come ye blessed—inheret the kingdom.”

“New York, 2d mo. 3d, 1817. By this, my precious friend Hannah Field, will perceive that time is yet continued to be added to the already long extended life of her friend, who, when he looks back and reflects to what little account he has lived, and

feels his own barrenness and poverty in consequence thereof, and how applicable the exclamation of one formerly is to him, "Oh! my leanness! my leanness!"—sadness clothes his mind, and the necessity appears great to "give all diligence to make his calling and election sure." But, complaining of my poverty will not make me rich: I will, therefore, give thee some account of things that may be more interesting.

A few days past, I returned from attending our Quarterly meeting at Purchase,—having spent two nights very pleasantly at thy comfortable habitation, and enjoyed the company of thy valuable William with great satisfaction. That love for his friends, and hospitality towards them, which has hitherto characterized him, seem to increase with his years. In the family and domestic concerns there seems to be nothing lacking to complete domestic happiness, but the company of the mistress of the house, which I doubt not will in due time be again enjoyed.—Hitherto her absence appears to have been submitted to, with that becoming cheerfulness, so desirable on such occasions.

Our Quarterly meeting was large, divers strangers were also there. In the meeting for discipline, many pertinent remarks were made, particularly on the very interesting subject of educating children. This, thou knowest, is a subject that lies near my heart; as I consider the right instruction of the rising youth to be exceedingly important, not only as it respects the duty and consequent responsibility of parents, but also the benefit of their children, and the future prosperity of society. A revival of that excellent, but of latter time much neglected, practice

of daily sitting down in silence with our families, reading portions of scripture, or allowing a little time for quiet reflection and self-examination, was feelingly recommended; and I believe a proper concern in heads of families would often lead to it.—Have not we, as a society, suffered what we consider formality in the family devotion of others, to carry us into the too general neglect of that which is right? What a pity to neglect a right thing, because others abuse it!

I am rejoiced that your prospects are so similar as to keep you together: it must, I think, be agreeable to both. I trust, if a disposition is steadily abode in by you, carefully to attend to every allotted portion of duty, however arduous it may appear, or trying to nature to submit to,—peace will be your companion, and success will crown your labours.—May the *success* as well as the *peace*, be kept in view: for, if we may judge from what some ministers say, their object in preaching and other religious services, appears to be almost exclusively to “relieve their own minds;” as if with very little view towards the benefit that the visited ought to reap thereby. Is it not desirable that the latter should bear a proportionate weight in the performance of religious duty?

Thy husband kindly gave me the perusal of the last two letters received from thee, one dated at Cork, the other at Limerick, in Ireland. By them I perceive you get along pretty rapidly; but perhaps not too much so; for I should greatly regret your making more haste than good speed. My regretting it will not be the worst; the heaviest portion will fall on yourselves. But I hope better things of

you. Thou knowest, dear Hannah, that though I too much neglect my own duty, I am very desirous my friends should punctually perform theirs. I am glad to find that family visiting has been a part of your employment. Dont put by openings of this kind: for, though it is doubtless trying to come to such plain dealing as "thou art the man;" yet I think it is one of the most useful services performed in our society; and as I said above, I want the profit of the visited to be kept in view. Another pleasing part of thy letter is, your attending to impressions that lead to have meetings among those not of our society. For, although some Friends suppose that things are so out of order among ourselves, that there is very little encouragement for ministerial labours among others; yet what is the object of preaching among them? Is it merely to persuade them to take the profession of quakerism? Nay: but to call their attention to the Divine principle within, and to encourage them to be practically religious, and habitually pious: and to them the word of encouragement may be as necessary, as consoling, and as useful, as to any class among ourselves.

Although all the dispensations of Divine Providence are in unerring wisdom, yet some of them are trying to human nature; and it requires no small degree of resignation cheerfully to acquiesce in them. Some such have fallen to mine, and children's lot, since parting with thee. My dear Lydia's son Alfred, thou knows, was in poor health, yet he walked out and occasionally rode on horseback, and also attended to some small business: but, being doubtful himself of his recovery, and desirous once more to see his relations, and not quite destitute of a hope

that the journey, moderately performed, though two hundred and sixty miles, might be useful,—his mother and I set off with him, from New Hartford, and got to Athens, being about half the distance. Here he intended to tarry eight or ten days with his cousins, being apparently about as well as when he left home. But in less than a week the difficulty of breathing, to which he had been subject, increased and continued to increase, so that in a few days he was suffocated, sitting in his chair. Great was his patience and resignation under his sufferings, and very consoling were his closing observations, made to his mother.

Thus, one summons of the undeniable messenger has been yielded to; but behold another cometh; and to whom sent but to my son Richard's precious Maria. This dear, dutiful child had a severe turn of illness last summer; of which she gradually recovered so as to be able to attend our fall Quarterly meeting, and from thence with her parents, accompanied our friend John Cox to Nine Partners Quarter, and the meetings composing it. On her return, she expressed great satisfaction in being thus favoured to accompany John Cox from meeting to meeting. Although her health was improved by the journey, yet in a few weeks after, she was seized with the bilious colic, attended with excruciating pain and constant puking whenever she took food or medicine. In this trying situation she continued nine days: during which time, nothing bordering on complaint was known to escape her lips, but she seemed in a good degree to have arrived at the state recommended by the Saviour, "In your patience possess ye your souls." She made many instructive obser-

vations respecting her own situation, as well as on various other subjects. Apprehending her recovery doubtful, she early remarked that she felt resigned, and that nothing stood in her way, yet she did not feel that full assurance of future blessedness which she desired. But this she experienced before her close, saying one day, "I have had many precious seasons since I have been sick, and this morning a sweet assurance of future happiness." The day before she died, she said to her brother, "Brother, some people say (I think doctor Johnson says) that people do not know what they say when on a death-bed they speak of their assurance of future bliss: but I know what I say when I express it, and I doubt not that many others do also." About a quarter of an hour before she expired, her sight grew dim, and she requested the candle might be snuffed: but finding it still appeared to burn dim, and being sensible the approach of death was the occasion, she desired her mother to lie on the bed by her. She then took the pillow from under her own head, and laid it near her mother with her head partly on her mother's bosom, and said, "Now I lay me down to die. The fear of the Lord is round about us to preserve us; yea, to preserve us all.—And now, mother—dear mother, it will fall on thee to do the last sad office for me"—(meaning, as was supposed, the closing of her eyes.) She then drew her breath shorter and shorter, for about ten minutes, until she drew it no more; aged eighteen years.

And must I mention a third deprivation of grandchildren since thou left us? So it is. Samuel's eldest son, Barnard, is also numbered among the dead. He had been for several months in poor

health, attended with a cough; and about four weeks ago, he was taken with the measles, which increased his cough, and brought on a decline which put a period to his life in about three weeks. He had entertained a hope of his recovery, until within ten days of his close: then, being told that his situation was very critical, he was much alarmed, and observed he was not prepared, saying, his sins stood in his way. He was told he had always been considered a steady, orderly youth, as well as a dutiful child. He replied, "Ah! grandfather, thou dost not know all my conduct." And what is it, my dear, that thou hast done, that so tries thee. He then mentioned some particulars which he had sometimes been drawn into, and which it would indeed have been better had he avoided, though considered by far the greater part of mankind scarcely to deserve the name of evils: but now they, and time otherwise mispent, seemed almost insupportable to him for several days: often bemoaning his situation as being on the brink of eternity, and, as he expressed it, having "no grounds of hope." Ah! trying state to be in! How oft, as I sat by him, hearing his moaning, did it occur to me, this is the time when "the grasshopper becomes a burden;"—things, which in health are considered comparatively as small as this insect, will, when death makes it approach, be felt as a ponderous weight. But he found relief; mercy covered the judgment seat;—his mind, for a day or two before he died, seemed more calmed and quiet, though he said very little till the morning of the day on which he closed; he then said to me, "My mind has become easy." And afterward he said to his mother, "I am willing to die, if it is

this night; but I must wait the Lord's time." The state of distress in which he was plunged, has much affected some of his intimates who visited him, and were acquainted with his regular manner of life.— He had just completed the twenty-second year of his age.

"11th mo. 1820. The greater the light bestowed, the greater the responsibility. We are told from high authority that where much is given, much will be required. And yet, if we may judge from observation, how few among those to whom much has been given, and peculiar opportunities for improvement afforded, have shone with a brightness proportioned thereunto. I sometimes fear that many of the sons and daughters of men, on whom a superior degree of religious understanding has been conferred, will be found, when weighed in the balance of faithful obedience, to be lighter than those who, in the opinion of fallible men, are considered far behind them. It is one thing to know what to do; but it is quite another to put this knowledge in practice. If people can be brought to put in practice what they know of religious duty, they will be taught whatever more is necessary for them to know, without puzzling themselves to find out and explain inscrutable things."

"The love of money turns many into the road which they suppose leads to riches: herein not a few of the old and middle-aged are to be found; while, alas! the youth are straying in the path of libertinism, and seem to be vying with each other, as if to see which shall exceed in deviating from that plain-

ness and simplicity which adorned our worthy ancestors in the Truth. See the gayety, the fineness and costliness of furniture, with which the houses of plain-dressed Friends are decorated. Where will these customs lead us, if they are continued, and an increase of them should prevail, as has for some years past."

"3d mo. 29th, 1822. My hearing is so impaired that I often find myself a mere cipher in company. I understand so much of what is said as to preclude thoughts that might tend to profit, and yet dont hear enough to take part in the conversation that is passing. In meetings, particularly those for discipline, I comprehend but little; and I find when in company with those I love, I cannot enjoy myself as I once did. Thus it is, that age and infirmities deprive of the relish of one thing after another. May love increase, whatever else I witness a decrease of."

Extracts from a Letter, giving an account of the death of James Mott.

New York, 5th mo. 12th, 1823.

"The chamber where the good man meets his fate,
Is privileg'd beyond the common walks of life."

How have I felt the force of these lines for a day or two past! and, amidst the mingled feelings that arise in the breast of an attached and affectionate daughter,—whilst a beloved and venerated parent lies a cold corpse before her, the mother's heart has often turned to that dear absent child who bears his grandsire's name, with fervent aspirations that the mantle of a meek and quiet spirit, which clothed him we mourn, until he was taken from our view,—

may rest upon her son;—and the name of James Mott continue to be honourable in life, as well as precious in death. Let his bright example be as a mirror in which thou mayest compare thyself, and find where thou art lacking in the standard of the perfect man. Emulate his virtues; copy his active goodness; and imitate his disinterestedness. Then, in that hour that cometh upon all flesh, those that surround thy dying pillow will have the unspeakable consolation that we now witness,—even whilst our tears are flowing,—that those who have fought the good fight, and kept the faith, will receive the crown of righteousness which is laid up in store for all them that love the Lord, and keep his commandments.

Our excellent father was spared to us for a longer term than many reach; yet still the separating stroke is keenly felt. It came unlooked for, and some of us were so unprepared that for a time resignation was not found, nor its whisperings scarcely heard. Long will his memory live in the bosom of his children, and be as the odour of sweet ointment to the wise and good, who shared his friendship; and these are not a few, for he had not lived in obscurity;—and where he was known, he was beloved. May we all carefully follow his footsteps, and bear in mind that the narrow path of self-denial in which he walked from youth to old age with humility and fear, leads to that city whose walls are salvation, and her gates, praise.

Four weeks ago, he attended the funeral of James Seaman, a first cousin of his, and was observed, on returning home, to walk feebly. The next day he said he believed he had hurt his back in helping the

girls fix their flower beds, &c. The following morning he said his back was worse; and he lay down for a considerable time, conversing with his usual cheerfulness; the little flock of his great-grandchildren, and their fondness for him, evidently gave him pleasure. He took tea with us, then went home, and I believe never afterward was in any other house in the city. The pain in his back continuing, and appearing to affect his appetite, and his little strength decreasing, in a few days, doctor Rogers was called in. He visited him frequently, and prescribed such things as he thought necessary.

He continued for some time, better and worse, with but little fever, and no particular complaint, yet evidently losing flesh and strength. Still he did not lay by, but sat up generally all day, read, wrote, and conversed with his friends, as at other times.—Hannah Field and Mary Allen called to see him, and each was led to express the language of encouragement, and to mention with grateful tenderness, the kindness and fatherly care he had shown them in their early steppings in the great work of the ministry, and what a support and strength it had been to them.

Last seventh-day week, the air being pleasant, and he having seemed better for a day or two, was taken into the country, which he appeared to enjoy: the next day he rode out, but returned fatigued. On second-day, he said he felt great distress at his stomach, and was sick. Every thing he eat lay heavy; and he began to look towards home, saying he was too unwell to be abroad. Third-day morning we returned with him; and the evening following, he was taken with puking, and brought up some blood,

evidently from the stomach. This discharge removed the oppression, and he again seemed comfortable, and passed the night so. Fourth-day, he told me he had rested very well and felt much easier than for some days past, only more feeble. On fifth-day, he came down stairs, asked for water and shaved himself with a steady hand. Between the hours of five and six, another turn of bleeding came on, when a quart or more was brought up with scarce any effort. He seemed exhausted, but again revived, and appeared pleased to see the doctor come in. About two o'clock, he discharged a still greater quantity of blood, and said it seemed as if his life would go with it. He however lived till between six and seven in the morning. In the night he remarked how many of his children were away. A short time before his close, he said to his grandchildren who were present, "See, my dear children, what we must all come to."

He always disliked hasty interments, unless absolutely necessary, and desired that his body might be kept as long as it could be with propriety. The funeral was fixed on second-day: accordingly at three o'clock, accompanied by our relatives and neighbours we went quietly to the meeting house in Hester street, to which the body was conveyed.—The meeting was solemn and satisfactory, in which there was not a great deal said, but more felt. In each of the communications, the bright pattern before us was held up to imitation."

He departed this life in the city of New York, on the 9th of the 5th month, 1823, in the eighty-first year of his age.

Letter to a young person.

The Saviour when on earth did thus declare:
 An evil tree good fruit can never bear;
 Nor will that plant when fitted for his use,
 Whose root is good, an evil fruit produce;
 Nor hangs the thorn with clust'ring grapes of gold;
 Nor do we e'er on thistles figs behold.
 This is the test by which we still must know
 The source from whence all thoughts and actions flow.
 And though to him be made professions fair,
 Not all that call him Lord shall enter there.
 But he who, passive and submissive, still
 Doth yield obedience to his Father's will.
 He to that man his wisdom will compare,
 Who on the rock his house did firmly rear;
 Which storms and tempests did in vain assail,
 And beat thereon, nor could 'gainst it prevail.

I much desire our faith may ever stand,
 Nor sink, when we do not perceive his hand.
 For tho' he sleep, yet slumber's pow'r shall cease;
 He shall arise, rebuke,—establish peace.
 The suppliant cry finds access to his ear,
 The seeking soul he graciously will hear.
 E'en though we're blind, if faith our souls illume,
 He, he will dissipate night's cheerless gloom.
 Let then thy soul on him alone rely,
 His pow'r above, below, is ever nigh.
 He doth the lab'ring soul to him invite;
 His yoke is easy, and his burden light.
 Learn then of him true lowliness of mind,
 And thus thy soul true rest and peace shall find.
 Let not thy thoughts on earth too much be set,
 Nor in the gift, the Giver e'er forget.

Keep, keep his word, abiding in his pow'r,
And he will keep thee in temptation's hour.
And though this world, with glitt'ring prospects
crown'd,
May seem to spread the glow of peace around,
Yet shall the soul no lasting footing find,
No place to rest the poor distracted mind,
If from this earth the spirit doth not rise,
To seek a habitation 'bove the skies—
Where spirits disenthral'd, in bliss supreme,
In one eternal and angelic theme
Unite, and unto God forever raise,
The lasting tribute of eternal praise.

B.

*Letter to a friend.*

There is a season when the soul,
That aims to seek a father's care,
Can feel his pow'r all else controul,
Can bend itself in servent pray'r.
If e'er my soul this season knew,
If e'er I strove to gain his smile,
If e'er from folly's path I flew,
Where laughter lingers to beguile;
Then shall I claim to warrant this,
To show the cause wherefore I write,
That which did never lead amiss,
The soul-impressive pow'r,—*the light*—
It was a season when I sought
To stay each flight my mind might take,
To worship God in ev'ry thought,
And him my guide and guardian make.

Then did these words, impressive, few,
Salute mine inward mental ear,
Their source indeed I thought I knew:
"Be not high-minded thou, but fear."

These did not unattended come,
They had their weight, they had their light,
They seem'd to draw my spirit home,
And feelings told me, they were right.

And right has seem'd the course I take,
To bring these truths before thy view;
That if asleep, thou mayst awake,
And trim, and light thy lamp anew.

For Israel's God requireth still
That in our vessels oil be found,
With readiness to do his will,
Before the midnight cry resound.

For should our minds, like his of yore
Turn, sorrowing, at the terms of peace,
Whate'er we lack'd of peace before,
Our state of bliss will not increase.

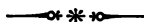
As when the clouds at morn are seen
To shroud the sun entire from view,
The air is chilly, damp and keen,
We know that this is often true.

E'en so the light within we'll find,
That lights the obedient soul along,
Becomes obscur'd by clouds in minds
That have a will distinct and strong.

And then the selfish heart will feel
The pinching wind, the bitter blast,
From peace and joy its life to steal,
And freeze the streams of comfort fast.

'This is a state we justly fear,
Where is no spring, no source of light,
It is a wilderness most drear,
No sun by day, no moon by night.
But should our Israel dwell alone,
Nor reckon'd 'mong the nations be,
He shall not then be overthrown,
For in his tent abideth he;
Where no enchantment can prevail,
Nor divination 'gainst him rise,
There's nought his dwelling can assail,
His habitation's in the skies.
Then let us reason, saith the Lord,
Though crimes of darkest dye distain;
Yet thro' obedience to my word,
Ye shall be wash'd and white again.
Then, as at first shall judges rise,
And counsellors in you be known,
To raise my standard to the skies,
And waft pure incense to my throne.
This was the message of the Lord,
That thro' his holy prophet ran;
And may we then with one accord,
His wondrous wisdom rightly scan.
For those who 'gainst his word rebel,
And slight the counsel of his will;
What tongue shall their destruction tell,
When he his judgments doth fulfil?
For by his judgments shall his name
Above the hills exalted be;
He will rebuke their pride to shame,
And purge them from iniquity.

Woe to the evil of their ways
 Who're wise and prudent in their eyes,
 Who for the righteous snares do lay,
 And 'gainst the humble do arise.
 Who for reward do justify
 The wicked in his way of sin,
 Who on the arm of flesh rely
 And slight the light of Christ within.
 Their blossoms shall go up as dust,
 Their root shall rottenness consume;
 For in the Lord they've ceas'd to trust,
 And their own deeds shall bring their doom.
 Lift then thine eyes, on high behold
 The architect of world's divine,
 See there his boundless love enroll'd,
 And feel his glorious presence shine. B.



Letitia Ware.

Letitia Ware, an approved minister, and member of Darby meeting, Pennsylvania, departed this life on the 5th of 11th month, 1828, in the seventy-sixth year of her age. Although for several years of the latter part of her life, she was much afflicted with sickness, she was diligent, when her health permitted, in the attendance of our religious meetings, and faithful in the exercise of her gift. Beloved by all, her loss will be felt my many. At her burial the language was feelingly spoken,—“Blessed are the dead which die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labours and their works do follow them.” H. J.



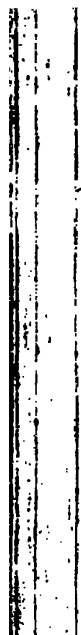












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